

Passionarius
MARIA
TRIVMPHANS.
B E I N G

A Discourse, wherein (by way of Dialogue) the B. *Virgin Mary* Mother of God, is defended, and vindicated, from all such Dishonours and Indignities, with which the *Precisians* of these our dayes, are accustomed vniustly to charge her.



*Aue Gratia plena, Dominus tecum:
Benedicta tu in mulieribus. Luc. 1.*

*Intriorde Heta, &c Dominus, &c Mater Dei pro
nobis, Athan. serm. in Euang. de Deipara.*

Permissu Superiorum. 1635.

THE MARY KING

A Dialogue between the
 Doctor of Divinity, and
 the King of Scots, in
 the year 1567. By
 the same Author.



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Permitting Supplication.



TO THE
QUEENES
MOST EXCELLENT
MAIESTY.

MOST renowned Prin-
ce and Mirrour
of Vertue, Behold
I, one of
Your deuoted Vassals, haue
presumed (pardon this my
humble Presumption) to de-

4 THE EPISTLE

dedicate vnto Your *Maiesty*,
 this poore entuing Worke;
 that with the Wings of your
 gracious Patronage, it may
 more freely, and vnrestray-
 nedly flye abroad.

The subiect thereof is, to
 vindicate (so farre as in me
 lyeth) the Honour of the
 most *Blessed Virgin*, the *Mo-
 ther of God*, from the Indigni-
 ties, which she suffereth from
 the enuenedomed Tongues, &
 Pens of our *Catholicks*; for the
 more temperate and learned
 Protestant is far from such
 Exorbitancies.

In your Patronage wher-
 of, She, whome it chiefly

concernes, will a new become your Patronesse: And thus will *Mary* intercede for *Mary*; the *Queene of Heaven*, for a great *Queene* vpon earth; the Mother of our *Celestiall King*, for the mother of our future *terrene King*: And finally, by your protecting & pleading for it, the *Immaculate Kirgin* will (in a more full manner) become an *Advocate* for You, her *Advocate*.

Vouchsafe therefore to accomplish this my *Petitiō*, most *Great Lady*. Great, I say, since You are borne *Great*, married *Great*, and are *Virtuously Great*: For you are the daugh-

ter of a *King*, sister to a *King*,
 Spouse to a *King*; and (not-
 withstanding Your weake-
 strong Sex) do perseuer with
 more then manly Resolution
 in Practise of Piety, & in in-
 uiolably professing the An-
 cient Apostolicall Fayth.

For which your immo-
 ueable Constancy, all good
Catholikes do most ioyfully
 sound forth your due *Pan-
 egyricks*, and *Laudes*: Your
 Vertue here being of that
 worth and height, as that
 Words lightfarth to ex-
 presse it, & therfore a silent
 Admiratio must heere in part
 supply the Tongues office.

The *Queene of Saba* (as we read, 3. Reg. 10.) repaired to *Salomon* (a mortall and sinfull Man) to heare his *Wisdom*: But the *Queene of England*, firmly anchors her Iudgement, vpon the *Vniuersall Church of Christ*, sterner with his Spirit, to receaue its holy Instructions. O, how great is the disparity!

And thus, in the good hope of obtaining my much desired suite (& the rather since diuers Passages of this small *Treatise* do but Cōment your owne daily Deuotions towards the *Intemperate Virgin*) I most humbly prostrate my

selfe before your *Maiesty*, &
will neuer cease to batter at
the eares of the *diuine Maiesty*
with my incessant Prayers,
to protect and defend (as the
aple of his eye) our most
Gracious Soueraigne, *King*
Charles, and Y o v his dea-
rest Spouse, with all your
Noble Issue, that so the *Cent-*
ter of all your designs may
be fixed in the feare of God;
the *Circumference* extēded to
your fruition of all true Tem-
porall, and Eternall Felicity.

Your *Maiesties* most loyall
and humble subiect, and
Beasfman. N. N.

An Aduertisement of the Au-
thour, to the Reader.

THe Subiect of this Treatise, is
deliuered in the forme of a Dia-
logue. The Interlocutors, are Maria-
culus, and Mariamaltix. Maria-
culus (signifying a seruant of Mary)
is supposed to be an English impriso-
ned Priest, and defendeth the Cause of
the Blessed Virgin Mary. Maria-
maltix (or the scourge of Mary) is an
Imaginary Precisian, & a Minister,
who is feigned (for the better draw-
ing on of the Dialogue) to haue prea-
ched at Pauls Crosse against our
B. Lady, in whome all Precisians
(who are Enemies to the B. Virgin)
are personated.

Now, whereas in the beginning of this discourse, the immaculate Conception of the Mother of God, is disputed of, the Authour doth not intend thereby, to prouoke either learned Catholiks, houlding the contrary, nor the more sober Protestants, as his Adversaries herein; But he writeth only against the fiery Puritans, who not only in this Point of the immaculate Conception, but touching all other Passages of this Treatise, discharge their poyson against the said most Blessed Virgin.



A Letter of Mariadulus.

To the learned Mariamastix
(at least so reputed) all health
of the Soule.

LEARNED Mariamastix, Your
late Sermon preached at
Pauls Crosse, is much ru-
mored abroad. At length the re-
port thereof came to my eares,
for by your causing it (for its
supposed worth) to be prin-
ted, I procured a Copy thereof.

Now, where your take those
words of the Apostle (1. Cor. 15.)
for your Text. *In Adam omnes
moriuntur*, All men do dye in
Adam: and hereupon you am-
plifying & spreading your selfe
in a great profusion of words,
(which do but beate the eares
of the more iudicious Reader
with a fastidious neglect) your

mayne Project is, to include the *Immaculate Virgin* within the limits of spirituall death; so making her to become thrall to all humane imperfections, yea to sinne it selfe.

O, thinke what you have done, and against whom you speake. You speake against Her, of whom it is said: *Genuisti qui te fecit, & in eternum permanes Virgo*: against her, who is the intemperate, and chaste *Mother of God*; euen of that Great, and puissant God, who is but *One*, yet all things; most *Simple*, yet containeth in himselfe the perfection of all Creatures, though most different; Who is *Immense* without Quantity, *Eternall* without Tyme, *Good* without Quality, *Omnipotent*, yet will do only what is Best; whose *Prescience* is so infallible & for with him all things

things are present. *Eccles. 3.*) as that it giues a Being, to that which is not, and maketh that true with him, which with vs seemes false. To conclude, who is a *supernaturall Nature*, this other Nature being but his Art; and all secondary Causes seruing, but as so many subordinate wheelles, whereupon the frame of this whole *Vniuersa* doth turne: so true is that sentence of *Tertullian* (*lib. de Trinitate,*) *Quid sit Deus, mente intelligimus; si cogitamus id, illum esse, quod, quale, & quantum sit, non possit intelligi.*

Now the honour of the Mother of this great Maiesticall God you haue wounded with your rasory tongue. Hope you then to escape with all impunity? Therefore seeing euery good Catholike ought to be zealous

of her Honour, I by profession
(though most vnworthy) a *Catholike Priest*, will vndertake to
vindicate, and free that sacred
Virgin from all indignities, and
reproaches, with which either
you in your former Sermon, or
any other Protestant by his pen
is accustomed to calumniate &
wrong her. But being restray-
ned of my liberty, I cannot
come to you, you may easily to
me. Therefore if it please you,
to repayre to this my Prison to-
morrow, and to bring a selected
and sitting Audiēce with you,
I do hereby ~~per~~poke you to
enter into a sober Scholasticall
Duellisme, touching the subiect
of your Sermon. From my
lodging in the Prison.

*Yours in all Christian
Charity, Mariadulus.*

The

15
The answer of *Mariamaffix.*

To *Mariadulus* (*imprisoned in
Body, but more in Soule*) the
liberty of the Gospell.

I Haue this day (*Mariadulus*)
receaued your daring Letter.
I did much wonder to see a
Babylonian to haue the forehead
to challenge an *Israelite* to dis-
pute; I meane, a Popish supersti-
tious Priest, to prouoke thereto
a Minister, and Preacher of the
Word of the Lord. What I haue
deliuered the whole day in my ser-
mon at the Crosse, the same I
am ready to fortify against any
supercilious and proud Roma-
nist, with the testimonies of sa-
cred Writ; in which I hope so to
supererogate (to speake in your

owne

owne Brethrens *Dialect*) and abound, as that I will euen vye sentences of Scripture, with your poore sentences, and authorities drawne from your Popish Fathers of former tymes. And I will make it as illustrious and cleere, as the Sunne, that your superstitious deuotions & Prayers exhibited to *Mary*, are but your spirituall *Idolothya*, sacrificed to your false *Goddeffe*.

Therefore to morrow expect me infallibly at your lodging, whither I will bring certaine of the faithfull Professours to be witnesses of your overthrow: so assured I am to come off *Victorious*. In the meane tyme Farewell.

Yours in the Lord,
Mariamastix.

THE
DISCOVERSE,
OR
DIALOGUE.

Mariadulus.

VV Ho knocks at my
chamberdore? Come
in.

Mariamallix.

It is *Mariamallix*. I am come
to you, according to my pro-
mise in my letter, with intencion
to make good, what I have deli-
uered lately in my Sermon, and

to pull you (if so the Lord assist
my attempts) out of the myre
of your present Superstition.

Mariadulas.

O Syr, Is it you? I see, your
Word commaunds you at all
tymes. You and this your com-
pany are most wellcome to a
poore Prisoners lodging. I pray
you (*Gentlemen*) sit downe, &
take your ease.

I will send for some few Lay
Catholiks, my fellow-prisoners
here, to be present at our dis-
course, for where the Auditours
are but of one syde, commonly
the Conference, or Disputation
is voyced more Partially.

Your charitable intention to-
wards me intimated in your for-
mer Words, I take kindly. Yet
I am assured, it will not be so
easily accomplished, as you ima-
gine; But I trust rather to reca-

liate

liate the like curtesie vpon your
selfe ; for I shall be ready to re-
clayme you from your Errours
(to stile them mildely) cōmit-
ted in your Sermon, and to af-
foard you (if so I may speake
without offence) my best In-
structions.

Marianelliz.

Best Instructions ? O the in-
solency of a *Seminarian* ! I tell
you, I am instructed from the
Lord himselfe; from whom, by
the help of my owne *never-erring*
Spirit, I immediately receaue his
Enthusiasmes, and Illuminations.
But it is well, that such men as
you are, for their procacity and
bouldnes, remayne shut vp in a
wearisome, and darke Prison,
which doth fully adumbrate &
figure out the darknes of super-
stition, in which your soules re-
mayne.

Maria.

Mariadulur.

Good Sr. haue patience. My intention was not to displease you. Touching my imprisonment (though but impertinently vrged by you) I hope I shall endure with all cherefull alacrity, and resignation of my selfe to Gods good pleasure therein, and the rather, since I suffer it for my defence of the most ancient and Catholike Religion:
*Quid hic mali est, quo vultis gaudere
 cuius accusatio votum est; & pena
 felicitas?* (Tertull. l. aduers. Gentes.

But (*Mariamastix*) what is deliuered hitherto by either of vs, is but a fruitles discerberation of the ayre with froathy words. Therefore not idly to spin out the tyme, I would entreat you, and the more for the satisfaction of these Gentlemen here present, both Prote-

stants

stants and Catholikes, that we may presently descend to the subiect of which we are to discourse; Which is touching Her, in whom (as being the Mother of God) *Eternity* did (as I may say) proceed from *Fyme*, *Omni-potency*, from *Weaknes*, and the Lord of *Heaven and Earth*, from the Loynes of a poore *Hand-mayd*: *Ecce ancilla Domini fiat mihi secundum Verbum tuum. (Luc. 1.)*

But since I fynd, that in the very front and forepart of your Sermon, you make violent incursions of speach, laboring by all meanes to proue (according to your Text) that the holy Virgin (as well as others) was conceaued in *Originall Sinne*, and consequently, that she did stand obnoxious, and subiect to all such innate imperfections, and blemishes (the scars, or moales

of Nature) whereunto others
in their byrth are thrall; there-
fore, if it may stand with your
good liking, we will first dis-
course of this Point.

Mariamastix.

I assent most willingly there-
to; for seeing that very Point was
one chiefe Part of my Sermon, I
should it fitting, that it should
be first disputed of.

Mariadulus.

Well then, for the more per-
fect Illustration of that Point, I
should it convenient, to pre-
sertaine short Animadversions,
which may seepe, as so many
briefe *Trajectories*, conducing
to the better unfolding of the
question here controverted.

I am the more willing to use
this cautelous proceeding, be-
cause it is observed, that you
Protestants are often accus-
med

med, to vse a *insuperbia* in your disputes, that is, through a false mistaking of the state of the *Questiō*, a needles beating of the ayre, or fighting with a shadow with impertinent allegations, since such their Scholasticall shot (as I may terme it) is directed to no controuersed Marke.

The first of these my Animaduersiones may be, that we catholiks do not *Categorically*, and positively maintaine, that it is to be holden as an Article of our Catholike Fayth, that the *B. Virgin* was conceived without sinne: And therefore *Poussin* the Protestant *Author* of *Letters first Profutes* (in Comment. cap 1. § 44. Item.) thus falsely charges vs: *The Papists do hold, as an Article of Fayth, that the B. Virgin was borne without any sinne* (he meaning *Original*

sinne)

sinne) yea, that she was conceived
 of the Holy Ghost. But this
 saying is repugnant both to
 the Constitution of Sixtus quinquies
 (in Constitut. que incipit, Gra-
 ue in Mis.) as also to the Coun-
 cell of Trent (Sess. 5.) both which
 do teach, that it is not any Ar-
 ticle of Fayth, to believe the B.
 Virgin to be borne without
 sinne: so much was Pomeran ei-
 ther through Ignorance mi-
 slaken, or through Malice blind-
 ed.

The second Animaduerſion,
 That the Opinion holding the
 B. Virgin not to be borne in
 sinne, is not to be censured abso-
 lutely as erroneous, much lesse
 Hereticall; And this we main-
 tayne, contrary to the iudg-
 ment of Kempnitius (in exam.
 Concil. Trident. sess. 5.) Illyricus,
 (Cent. 9. 1. 10.) and others. And

(anm)

this

this assertion we justify by this ensuing argument: That is repugnant to true Fayth (to dispute only from your owne grounds) which is expressely repugnant to the Word of God; As for example, that God did not create Heaven, and Earth, and the like: But the immaculate Conception of the *Virgin Mary* is not contrary to any expresse testimony of Gods Word; Therefore the maintayning of it is not to be censured, as Hereticall or erroneous.

Marianista.

How dishonourably and loosely (*Marianista*) do you dispute in the beginning? and therefore what arguments may we expect from you, in other following parts of this our discourse? This reason of yours is most transparent, seeing by the like Inference

it followeth, that it were not
against Fayth to maintayne,
that not only *Mary*, but also
euery particular Man is free
from *Originall sinne*, seing the
Scripture expressely affirmeth
not of any one man, that he was
conceaued in sinne, excepting
only *Dauid*, of whom we thus
read: *Ecce in iniquitatibus concep-
tus sum &c.* (*Psal. 50.*)

Mariadulius.

Your Answer hereto is ea-
sely auoyded, for I grant, that
all men proleminated from *A-
dam*, did thereby contract *Ori-
ginall sinne*, except such as by
singular Priuiledge are exemp-
ted from that Common Law,
as I hold our *B. Lady* was. But
to proceed to my third Aduer-
siment, which shalbe, that this
my Tenet touching her *Immacu-
late Conception*, is not rash, but a

pious

pious and more probable sentence, then the Contrary, which teacheth, that the B. Virgin was conceived in *Original sinne*. For the prooffe of which point, you are not to expect expresse testimonies either from Scripture, or any certaine definition thereof from the Church (for if this could be effected, then it would follow, that we ought not only piously to believe her *Immaculate Conception*, but withall that it were Hereticall to deny it:) Therefore Arguments only of probability and congruency are to suffice for the prooffe of this doctrine, they proceeding from Scripture, from the Fathers, from the ioynt consent of the Church, or lastly from force of Reason. And thus far of these few Annotations, which may serue to vs both, as a Rule, the

better to guyde vs in our ensuing disputation.

Mariamastix.

I do not wholly disallow these your cautionary Explications of your sentence, Neuertheless I will produce such irrefutable Arguments, as that in a true iudgment, they shall much preponderate and weigh downe all other proofes, brought by you to the contrary; of which I am so confident, as that I may be bold to vse heere the words of the Apostle (*Galat. 1.*) Yf an Angel of Heaven preach to you otherwise &c. let him be accursed.

Mariadulci.

S^r, You speake with great ventitation of performing no small matters; Notwithstanding if I proue a true Sybill to my selfe, diuining of the euent,

your

your following Arguments will
but resemble (to use the words
of an Apostle (Epist. of Jude)
*Cloudes without water, caried a-
bout with wynds.*

Therefore I would intreate,
for the better tryall of your
Arguments, and how they do
beare vpon the difficulty here
questioned, rightly to conceaue
what we Catholiks meane, when
we say, *The B. Virgin did want
Originall sinne*: Since for the
more clearing of this point, it is
to be vnderstood, that the sinne
of the first Parent is communi-
cated with his Sonnes and Po-
sterity, three seuerall wayes.

First then the sonnes of *Adam*
are said to haue sinned in *Adam*
himselfe, whereas *Adam* did
transgresse the precept of God
in Paradise. And because the
sonnes of *Adam* were not then

in act, but only *in potentia*, therefore that *Sinne* they contracted not *in act*, but only *in potentia*. And in this sense we confesse, it may be said, that the *B. Virgin* sinned in *Adam*.

Secondly, all the children of *Adam* are said to be conceived in sinne, as soone as the Child begins to exist in the wombe of the Mother, although it be then vnformed & without life, for although sinne cannot properly be otherwise, then in a *Rationall Soule*, and that the *Fetus* begins to be conformed and perfected a long tyme after its animation: yet because a man then beginneth truly to exist in respect of one of his parts, and that Part hath its beginning from a corrupt Nature, & may be said to be truly viciated, and this by force of its generation;

as soone

as soone therefore as it hath
obtaind its *Rationall Soule*, he
presently doth exist a sinner, and
a sonne of diuine Wrath: Ther-
fore are men said in this respect,
euen then at the first, to be be-
gotten in Iniquities, according
to those former Words of the
Psalmist (*Psal. 50.*) *Ecce in ini-*
quitatibus conceptus sum &c.
behold I am conceaued in ini-
quities. And in this second
sense also we acknowledge, that
the B. Virgin had her beginning
from a corrupt nature, and that
by force of such generation, it
was due, that sinne should be
contracted, as soone as her Ra-
tionall soule was ioyned to Her
Body.

The third, and last manner,
whereby men are said to be
conceaued in sinne, is, when their
Soules are inspired into their

Bodies; since at that time they begin properly, and really to become Men, and to have their Will naked of Original Injustice, and consequently averted from God, and in it selfe deformed. Now, touching this third and last kind (vpon the hinge whereof the mayne difficulty is controuerted betweene the learned, chiefly resteth) we hold it most probable (though as afore I intimated, not as a matter of Faith) that the soule of the B. Virgin, even at the first instant of its Creation, and infusion into the Body, was so without spot of Originall sinne, as that that person of hers actually existing, neuer had any sinne. And in this respect the *B. Virgin* differeth from all others, who through the Grace of God, and merits of Christs Passion, haue

beene

beene deliuered from *Originall sinne*: To wit, that some men are deliuered from thence after their Natiuitie; some few a litle before their Natiuitie, but after their amination in their Mothers Wombe: Whereas the B. Virgin was freed from *Originall sinne*, euen in the very instant of her Animation.

Now (*Mariamastix*) you are to direct your Arguments, only against this third manner, or els you cutt nothing. And if you do otherwise, where then is your Enemy, against whom you fight?

Mariamastix.
Tush, I do not like these your Metaphysicall and intentionall distinctions, excogitated out of braynes of your Schoolemen (as the Spider doth spin the threed of its Web, out of its

awne Bowells) and serving on-
ly to intricate and perplex the
judgment of Man. It suffices
for me, to evict by most neces-
sary demonstrations (for mean-
er proofes I corne to use) that
your *Mary* was conceived in
sinne.

Mariadulat.

No more commonly in your
mouth, then *Mary*? Sweet Iesus
what secret rancour lurkes in
the breasts of the Sectaries of
this age, against the *B. Virgin*?
Yf your Puritanes name but
Calvin and *Beza* (two Sodomi-
ticall Persons, even by the testi-
monies of their owne (q) Bre-
thren) then they commonly
style them, *Monfr. Calvin*, and
Monfr. Beza. In like sort your
Party

(q) See Schlusselfurges (the Protestants) in
Theolog. Calvinist. 4. s. fol. 721. & 1. 1.
fol. 91.

Party speaking of Luther (who
breathed nothing but (r) Pride,
(s) Malice & (t) Lust) aduan-
certh him with these titles: *The*
(u) *Eliaz, Conductor, and Chariot*
of Israel; but mentioning our B.
Lady, who is an Immaculate
Virgin, the Queene of Heavens,
an Instrument of Mans Redem-
ption, the Mother of God, and
of the Saviour of the World,
they bluntly and rudely, with-
out any further title of Ho-
nour, terme her (as now you
here do) only *Mary*. But go on
for the tyme, in this rusticity of
B 6 your

(r) I care not, if a thousand Authors, Schoo-
lar and Cyprians, a thousand Churches stood
against me. Luther. tom. 2. lib. contra Regem
Angliz fol. 144. (s) Cursed be the Charity
and Concord of the Sacramentaries for ease
&c. Luther tom 7 VVittenb fol. 121. 122.
(t) I am almost mad through rage of Lust
and desire of VVomen. Luther. in Collon-
Mensal. fol. 316. & 400. (u) M. Fox, in
A. D. Mon. pag 416.

your Idiom of speech, *Qui sedet ad dexteram sedet. Apoc. 22.*

Now, touching your condemning of all distinctions in learning, I must tell you (Syr) that if you wilbe accounted in the number of the learned, you must approve iust, and true distinctions in points of Doctrine: since you know (or at least should know) that the vse of distinctions is to vnfold things (as it were) confusedly huddled vp together, and to fanne, and seuer away impertinencies, from weight of true Reasons in dispute. Therefore according to this my distinction of the former Proposition; To wit, *How* *farre in the first Part is communicated with his 7th*, I hope (or rather I am assured) that most of your ensuing Arguments, drawne out, touching this

Point

Point, will fynd their Answers
involued, within some one
branch or other of the said di-
stinction, still glancing vpon
some one by, impertinency or
other: and therefore for tryall
thereof, I could wish you to be-
gin in your Arguments.

Mariamastin.

Well, seing it is so, I will satis-
fy your desire, and am content
for the tyme to yield to your
imposed method. I will produce
my Arguments in a graduall
manner; First beginning with
Arguments drawne from Rea-
son; Next from the Fathers (so
shall your owne Friends mor-
tally wound your owne Cause)
and lastly I will ascend to testi-
monies, taken from Gods sa-
cred Writ.

And to begin with Argu-
ments from Reason. *First, I do*

object,

obied, that *Mary* suffered many
miseries and even death it selfe,
all which are the punishments
of sinne. Secondly, It seemeth
most detractory from the ho-
nour of God, if the priviledge
of *Immaculate Conception* should
be given to any other, then to
Christ him selfe. Thirdly, *Mary*
was neuer truly redeemed, if she
was never captiue to sinne.
Fourthly, she was conceived with
the lust, or sensuality of the Pa-
rents: but this last is the Meanes
or Instrument, by the which
Originall sinne is transfected, or
transfused into the offspring. In
this last place I add, that Christ
dyed for All, and yet he dyed
not for the lust, but only for
sinners; Therefore dying (a-
mong others) for his Mother, it
followeth, she was conceived in
sinne: so euident, we see *Maria*

ains) this Conclusion of mine
is, as that it is proued with a
whole teame or chayne of most
forcing Reasons; one of them
still following, or wayting vpon
another.

Marladalar. I doubt not (*Marlamasse*)
but that the ranks or links of
this your chayne wilbe easily
broken and disolued: so you
shall fynd, that you had little rea-
son, so pertinaciously to insist
these your Reasons.

And to your first. I answere;
that the soule of the B. Virgin
was preserued from all spot of
sinne; Yet I grant, that her flesh
was not redeemed, till after her
death (through the particular
Grace of God) she did rise glo-
rious.

To your second. I maintayne;
that she immaculate Concep-

tion

tion of the *Virgin* cannot bring any dishonour to the glory of the sonne of God, but rather the contrary: Seing it is the peculiar honour of the Sonne of God, that being conceived of the Holy Ghost, should not through force of his generation contract sinne. It further redoundeth to the glory of the sonne of God, if not only those can be iustified by his merits who had sinne, but also that some one might be preserved from sinne, who otherwise would necessarily have fallen into sinne.

Your third Reason is but weak, seing (as is explayned) those are truly redeemed, who had necessarily become captives to sinne, had not the interuency of the fauour & Grace of the Redeemer prevented them.

To your fourth, it taketh its full solution, from what is above delivered: for I grant the lust of the Parents is a signe of Nature being corrupted; and also from Nature corrupted the flesh is conceived, as naturally viated; yet from hence it followeth not, but that God is able, when he conioyneth the rationall soule with the flesh viated, with all to infuse Grace of Iustification; by the which the spot or blemish of sinne may wholly be driuen, and taken away.

To your last, I say, Christ died for all sinners, who either then were sinners, or necessarily would have beene sinners except the death of the said Christ had defended them from sinne through his wonderfull Grace and fauour.

Maria.

I little regard these your conceyted Answers, able perhaps to please the judgment of the Ignorant, but not of such as be Iudicious and learned. But how-soeuer, I will in this place come to the testimonies of the ancient Fathers, in whom you Papists pretend to have great confidence. And indeed I vrg their authorities, not so much with intention to fortify my cause thereby (for I grant the Scripture is the sole Fort, in which I intrench my selfe) as to deprive you of your supposed strength in them: so the Enemy in besieging of a Citty, taketh aforchand certayne Sconles and little forts neere to the Towne, not so much for any great advantage, that such places being surprized, can afford him; as

thereby to weaken and lessen
the besieged towne of its former
strength.

Mariadulms.

Howsoever (*Mariadulms*)
you seeme to disesteeme the an-
ciēt Fathers; yet others of your
Brethren, much exceeding you
in learning, if so you cā brooke
Comparisons, do giue their due
respect to the authorities of the
said Fathers. I will instance this
only in one or two learned Pro-
testants. *Kempnitius* (in *Exam.*
Concil. Trident. part. 1. pag. 74.)
then thus sayth: We are greatly
confirmed in the true, and sound
sense of the Scripture, by the testi-
mony of the ancient Church. And
D. Bancroft speaking of *Caluin*
and *Beza*, with reference to the
Fathers, thus writeth (in his *Sur-
vey of the pretended holy discipline* :)
I do thinke of M. *Caluin*, and M.

Beza.

Beza, as their writings do deserve,
 but yet I thinke better of the an-
 cient Fathers, I must confesse.
 But I pray you (*Mariamastix*)
 proceed in your intended Me-
 thod.

Mariamastix.

I will. And only for a tast and
 deliberation I will make choyce
 of some two of them, for I
 grant, I do not loue to feed long
 upon this dish. And first I fynd
 your owne Bernard thus to write
 (in Epist. 171. ad Canonicos Lug-
 dunenses) *Excepto homine Chri-
 sto &c. Except only Christ, as
 Man, that saying respecteth all
 men to wit In iniquitatibus con-
 ceptus sum, & in peccatis concepit
 me mater mea.*

Mariadulus.

To this I answer, that where-
 as S. Bernard seemeth to imply
 by consequence, that the Virgin

was conceived in sinne, & therefore the Conception of her was not holy; this Fathers meaning only is to be vnderstood of the first Conception, which is accustomed to be in the Act of Mariadge it selfe, performed by the Parents; but not to be vnderstood of the animation; or quickning of the *Fetus*. Now, that *S. Bernard* did subiect his iudgment in this point (as in all others) to the Church of Rome, appeareth, in that he euen in the same Epistle thus writeth *Romana Ecclesia auctoritatis &c* All this, which I here say, as also all other Points of like Nature, I referre to the authority of the Church of Rome.

Marianistia.

Well, to passe from *Bernard*, in whom I will not much insist, as being but of late age, What say

you

you to the expresse Words of
Leo, thus writing of Christ (*serm.
de Nativitat. Domini.*) *Sicut nullus
est reatu liberum &c.* As Christ did
synd not any free from guilt of sinne;
so he came to free all men from
sinne.

Mariadulus.

By these words are only un-
derstood, that not any can be
freed or redeemed, but such, as
were truly, and really servants
and Captives to sinne; or so
ought to be, except the Grace
and Favour of the Redeemer
had prevented them. Now, no
man of himselfe (Christ except-
ed) is free from sinne: therefore
Christ came to redeem all men.

Marienastix.

What say you to Austin,
thus expressly teaching (*l. de fide
ad Petrum*) *Firmissime tene &c.*
Believe certainly, and doubt not,

but that enery Person, who is conceived by carnall Copulation of Man and Woman, is borne in Original sinne. Adde hereto that sentence of Ambrose (in Comment. in Luc. l. 2.) Solus per omnia ex maris &c. Only our Lord Iesus, among all borne of Women, did not know, through the vnaccustomed manner of his immaculate Birth, the contagion of human Corruption.

Mariadulus.

These two testimonies do proue only, that euery Man (Christ only excepted) did contract Original sinne, by force of generation. For all such do contract sinne either really and indeed, or els they auoyd it not by force of Generation, but through the Priuiledge of the singular Grace, and fauour of God, as we hould our B. Lady did. And this is coincident with

that

that delivered in one of my former Animaduersiones, touching the severall manners, how the Sone of Adam is communicated with his Issue. But (Syr) proceed further, I pray you, in your testimonies from the Fathers.

Marianus.

No I will not dwell any longer in human authorities (since it is but a needles wast, and revealing out of the eye.) Therefore I will ascend to the sacred Word of God (the highest Tribunal in matters of faith) whereby this your Phantasy touching the Immaculate Conception of the Mother of Christ is chained impugned, yea become unto prostrate with the ground. And first, I urge that sentence, which I did take for my Text in my late Sermon.

In *Adam omnes moriuntur* (1. Cor. 6. 15.) All men do dye in *Adam*. Again, that other Text: *1: quo omnes peccaverunt* (Rom. 5.) In whom (meaning *Adam*) all men did sinne. And yet more: *Eramus natura filij ira, sicut & ceteri* (Ephes. 2.) We were by Nature the sonnes of wrath, as others were. See you not (*Mariadulus*) how you are foyled with every litle splinter of these diuine Authorities?

Mariadulus.

We see you are full of froathy ostentation. But to your Arguments. We do not deny, but that the Blessed *Virgin* was dead in *Adam*: Therefore we grant, that by Nature, she was the Daughter of *Wrath*: But we also adde, that through *Grace*, she euer was the daughter of *Mercy*: For it pleased God in

the benedictions of his sweetnes, so to prevent her, that she neuer was a sinner, which Nature required; but that she was euer lust, which Grace did conferre.

And according hereto we confesse, that the *B. Virgin* (who then was not) did sinne in *Adam*, after that sort, which she could I meane, *in potentia* only, in respect wherof she stood obnoxious, that when she really did exist, she might *reipso*, haue had sinne in her: Yet withall we add, that she was so prevented through the singular Grace and Priuiledge of God, that all at one instant, she should begin to *be*, and withall to *be lust*. Thus you may obserue, that the true balancing and application of my former Annotations do euen at the first sight, blunt the force of

your

your three scripturall Authorities. But proceed further.

Mariamastix.

What say you to those other Words of the Apostle (2. Cor. 5.)

Si unus pro omnibus mortuus est, ergo omnes mortui sunt, & pro omnibus mortuus est Christus : If one be dead for all, then were all dead ; and Christ dyed for all ?

Mariadulus.

We freely grant, that the B. Virgin after a manner was dead, through the death of sinne; And so, as it is also true, that Christ dyed for her Viuification, as he dyed for others. But withall we maintayne, that the Holy Virgin is said to be dead, because she stood subiect to death, and necessarily (as aboue is often inculcated) was to dye, by force of her generation, except she had beene prevented therein by

the Grace of God. And thus much touching the solutions of your Textes of Scripture. But now to reflect a litle vpon your former windy Words: How is our Cause by these your authorities of Gods Word (as you vaunte) become prostrate with the ground? or where are your Demonstrations taken from Scripture, as you ambitiously stile then? But if you haue any other proofes out of Gods Word, you may vrge them.

Mariamastix.

No, I will proceed no further: I haue alledged inough, and so much, as is able to conuince any one illuminated from the Lord. And if such men yield not to the Truth therein, it is to be feared, they are interestled in thole words of the Apostle, *2. Cor. 4. If our Gospell be hid, it is*

hid

hid to them that are lost.

Mariadulus.

Scing then (Syr) you meane
heere to make a pause, I must
intreate leaue, that you and I
may change our *Stations*; I
meane, that whereas hitherto
you haue vndergone the part of
the *Opponent*, I of the *Answerer*;
that now I may be lincensed
to vrge my Authorities in
prooffe of the immaculate *Conce-*
ption of our B. Lady, and you to
giue your solutions thereto.

Mariamaffix.

I am well pleased. For this
alternation, and vicissitude of
Opposing and Answering, is
most reasonable in it selfe, and
most warrantable by the pra-
ctise of all Schooles. Therefore
begin.

Mariadulus.

Well then, I will tread your

owne path of Methode; so beginning with arguments drawne from Reason. And after I will ascend to higher kinds of proofes. My first Reason shalbe this. It is certaine and explorate, that God could preserve the *Virgin* from contagion of Originall Sinne: And it is also probable, that he would do it: And therefore it is probable, that she was preserved from all such contagion. That God could preserve her frō Originall Sinne, cannot be denyed; seeing that there is no repugnancy therein either in respect of God, or in respect of her, as being a Creature. Not in respect of God. seeing God is Omnipotent, and we read (*Luce. 1.*) *Non est impossibile apud Deum omne Verbum*. Neither is there any repugnancy with reference to the Creature,

seeing,

feing there is no hinderance or contradiction, why euen in the same moment of tyme, the Rationall soule might not be created by God, and withall replenished with Grace. Which point we belieue was actually performed in the Creation of the Angels, of the soule of the first Parent, much more in the Creation of the soule of Christ.

Mariamastix.

I grant indeed : It is not repugnant to the absolute Power or Will of God, to preserve any from *Originall sinne*; Yet it is repugnant, once admitting that diuine and immutable Decree, by the which God hath ordained, that if Adam had not sinned, all men should haue beene conceaued, being indued with *Originall Iustice*: but if *Adam* did sinne, then they should be

conceaued in wickednes, and should by Nature become the *Sonnes of Wrath.*

Mariadulus.

This your Answer is insufficient. The Reason being, because that diuine decree is so to be vnderstood, as that if Adam should haue sinned, all men, who did take their origen from him, through force of their Conception, should stand obnoxious to sinne, neither should they haue any title to that Iustice, the which they had receaued in their first Parent; Notwithstanding it followeth not, that through force of that decree, God should depriue himselfe of that power, but that he might out of his owne Mercy and singular Priuiledge really preserue any one from sinne: For not only *Sinne*, but also *death*,
did

did redound from Adam into all Mankind; & yet who doubteth, but that God could make, and effect, that some one or other man should not dye at all?

Thus much in solution of your former Reply. Now from the Premisses we may gather, that it was in the power of God, to preserve the *Virgin Mary*, free from all sinne, and to make her holy, and iust in the first instant of her Creation. And that God actually would so preserve her, it may be made probably demonstrable from those Reasons, by which S. Thomas *in 3. part. quest. 27. Artic. 4.*) proueth, that it was conuenient and best seeming, that the mother of God should be free from all actual sinne.

The Reasons are seuerall, and these following.

The 1. Reason is, because as well the Honour, as the Ignominy of the Mother redoundeth to the sonne.

The second. In that the sonne of God (who is the Wisdome of the Father) did (as it were) inhabitate in the wombe of the Mother, after a most peculiar and wonderfull manner; but it is said in holy Scripture: *In malis non habitabit anima &c.* Wisdome cannot enter into a wicked hart, nor dwell in the body, that is subiect unto sinne. (Wisd. 1.)

The third Reason. Because the Mother of Christ hath a singular affinity and conjunction with Christ himselfe. But what agreement can be betwene Christ and Belial?

The fourth. Because that testimony of the Heauenly Spouse ought to be accomplished and

ful-

fulfilled in the B. Virgin, *Tota pulchra est amica mea, & macula non est in te.* Thou art all fayre (my love) and there is not any spot in thee. (Cant. 4.)

The fifth. Scing God did decree to aduance the B. Virgin to so supreme dignity, that she should excell euen the Angells themselves; therefore it was most sutable and agreeable, that no priuiledge should be conferred vpon any pure Creature, which was not conferred vpon the B. Virgin; except such a priuiledge were repugnant to the Condition, state, Nature or Sex. But to be sanctified in the first instant of Creation was given to our first Parents; As also to be sanctified in the first instant of Creation, and neuer to be polluted with any sinne, was giuen to the holy Angells: But

this priuiledge is in no sort repugnant either to the Condition, state, Nature, or Sex of the *B Virgin*: Therefore it is a pious thing to belieue, that the Mother of God did not want this Priuiledge.

Truly these former Reasons do no lesse proue, that the Mother of God ought to be free from actuall sinne, then (if so it could be effected) from *Originall sinne*: yea more from *Originall sinne*, then from actuall Veniall sinne; seing *Originall sinne* doth more defile the soule, and subiecteth both the body and soule to sinne, then Veniall sinne can do. Thus much of these Reasons, probably prouing the *Immaculate Conception* of the holy Mother of God.

Mariamaflix,

These your Reasons (*Mariadulus*)

riadulus) howsoever you set the best glasse vpon them that you can, are no more preuayling (if so much) in my iudgment, then the Reasons produced to the contrary by me. And thus supposing them both to be placed in one Scale or Ballance of equality, neither is your doctrine herein any thing advantaged, nor myne preiudiced. But ascend (if it please you) to other proofes, I meane to the Fathers (if any such you can alledge) those Fathers to wit, whom you Papists call the *Centinells of the Church* in the first tymes; and from whose ioynt-consent (though they were but men, and therefore subiect to Error) in matters of doctrine to swarue and decline, you account it no lesse, then Impiety.

Mariadulus.

I will obserue your imposed Method. And accordingly I will precisely restrayne my selfe (especially for greater breuiety) to three of those foure Fathers, who liued within the first five hundred yeares, (the acknowledged Periode of the Purity of Christs Church) and who *ἀνταρκατοί*, and for Honours sake, had the peculiar title giuen them of being called: *The foure Fathers of the Church.*

I will begin with S. Austin, who thus writeth (lib. de Natura & Gratia.) *Excepta sancta Virgine Maria &c. Exceptis B. Virgine Mary, of whom, by reason of the honour of our Lord, when I dispute of sinne, I neuer speake; For we know, that more grace was conferred so her every way to overcome sinne, who conceived and brought him*

him forth, whom to haue no sinne, is euident.

Mariamaffix.

This authority I should to be but impertinently alledged; seeing it being truly (though not literally) vnderstood of Aⁿtuall sinne, you will needs racke and renter the words to Originall sinne. With such penury of good proofes you labour, as that for want of better, you are forced to descend to these poore shifts.

Mariadatus.

Obserue the words of this authority with a diligent eye, & then you shall fynd no iust reason of this your vnkind exprobration. Therefore euen to dissect this authority more particularly. First, Whereas S. *Amelin* sayth, that he neuer maketh any question of the B. Virgin, when he speaketh of sinne, he intimateth in these

these words, to make no question of her, when he speaketh of *Originall sinne*.

Secondly, whereas *S. Austin* addeth, that *Grace* was conferred to overcome all sinne, in any manner, or euery way, how could these his Words be true, if the *B. Virgin* were contaminate with *Originall sinne*? Lastly, whereas *S. Austin* professeth to haue no question of the *B. Virgin*, when he discourseth of sinne, and this *propter honorem Domini*, for the honour of our Lord; now certainly the honour of our Lord seemeth no lesse to require. that his Mother should want *Originall sinne*, then *Actual*; seeing *Originall sinne* of its owne Nature is mortall; whereas *Actual* sinne may be but veniall. Thus you see, how this authority of *S. Austin* (by reason of your former weak
answere)

answere) rebuts vpon you, with greater strength, then euer you would haue imagined.

In this next place I will produce *S. Hierome*, who handling that sentence *Deduxit eos in nubem diei*, (*Psalm. 77.*) and saying, that by the word, *Cloud*, is vnderstood the *Blessed Virgin*, thus writeth: *Pulchrè dixit, Diei, quia nobis illa non fuit in tenebris, sed semper in luce*: It was well said, Of the day, because that *Cloude* was not in darknes but euer in light.

The third shalbe *S. Ambrose*, who explicating the last Verse of the *Psalm. 118.* thus writeth: *Suscipe me non ex Sara, sed ex Maria, ut incorrupta sit Virgo; sed Virgo per Gratiā ab omni integralabe peccati. Recce me not from Sara, but from Mary. she being an im-mor-tate Virgin; yet a Virgin by Grace, free from all spot of sinne.*

Thus

Thus far of these three most eminent Fathers.

I am loath to violate (*Mariamastix*) your prescribed Method of keeping me within the circuit of the Primitive Church; Otherwise, if I should expatiate out of those limits, I could produce many late Fathers (virtuous and learned men) conspiring in judgment with the former three Fathers; as *S. Ascelme*, (*lib. de concept. Virginal. & peccat. Orig. c. 18.*)

Finally *S. Damascene*, who thus expressly writeth (*Orat. prima de Natali B. Virginis. Naturam autem antecedere non esse*: Nature was not so bold, as to precede Grace. By which words it evidently appeareth that the B. Virgin, in *S. Damascenes* judgment, had no sooner received Nature, then she had received Grace.

Grace. I do heere omit diuers more moderne Authours, who wholly conspire, in their Writings, with me, touching the Conception of our B. Lady, as free from Originall sinne.

Mariamaffix.

In answer of these your Authorities, taken from the Fathers, I do not see, how they can preuayle much: My reason is, because I haue produced as many Fathers to the Contrary. Again, there are diuers other Fathers of the Primitiue Church, who are omitted by you, who in likelihood maintayned the contrary to these by you vrged.

Mariadulci.

This your Answer doth nothing eleuate, and lessen the weight of the former Fathers proofes. For we are not to expect, that euery Father should

dis-

dispute of euery Point of doctrine, seing they had not any iust occasion therof. Againe, it is most probable, that the other ancient Fathers, not aliedged by me, did neuerthelesse agree in doctrine with the former; since otherwise in all likely hood they would haue beene written against by some one Father or other of the same tymes; As we see by the Examples of *Cyprian*, *Tertullian*, and *Origen*, whose acknowledged Errours were recorded by *S. Austin*, and seuerall other Fathers of those dayes. Lastly if there be any such Fathers contradicting the former in the doctrine touching the Conception of the *v. Virgin* as free from *Originall sinne*, why did you not alledge them aboue? Therefore it was either your forgetfulnes in omitting them,

or

or your want of reading, as being ignorant of them; Which later point (I presume) out of your assumed Magistrality, you will be loath to acknowledge.

Mariamastix.

How farsoeuer the testimonies of the Fathers may carry in point of Doctrine, we are not much to regard, they being but Men, and we read. (*Psal 115.*) *Omnis homo mendax.* And therefore that sentence of D. Whitakers, may be true: *The Popish Religion is but a patched Coverlet of the Fathers Errors sowed together.* (*Whitak. contra Duranum. l. 6. p. 423.*) So iust Reason had Beza, not insisting in the Fathers, to appeale in these words; *Ad verbum Dei provoco*: Since it is the Scripture, which must inappealably determine all Points of Doctrine. Therefore I could

with

with you *Mariadulus* to hasten to your Scripturall Prooves, if any such you can pretend, in defence of this your doctrine.

Mariadulus.

That scurrilous Comparison of D. Whitaker discovers, that his Pen brookes no other *Idiom* of speech, then *Satyr*, and virulency of language. And the former words both of the said Doctor, & of *Bez* proclaime, that the ancient Fathers of the Primitive Church, do wholly make against them in points of Religion. But to give you content, I will hasten to the Scripture, which affords two notable *Figures* of this Point.

First we read, that the first *Man* (toward *Adam*) did beare the figure of Christ, according to those words of the Apostle: (*Rom. 5. 14. 1. Cor. 15.*) *Adam, qui*

est forma sutori, that is, of Christ. Now it is evident, that the *First Man* was not generated of the commixture, or congresse of Man and Woman, but was made by God himselfe, of Earth, before it was accursed. In like manner I say, it is fitting, that the *Second Man* (to wit Christ) who was not to be formed of the meeting together of Man and Woman, but framed by the worke of the Holy Ghost, shold in like manner be made of *Earth, not accursed*; that is of his Mother, being a Virgin, and free from all malediction, and consequently not subiect to sinne. This figure seemed first to be obserued by *S. Andrew*, the Apostle, whose words therof are related by the Priests of *Achaia* in this manner (*Lib. de Passione S. Andree Apost.*) *Sicut de terra*

immaculata factus fuerat Homo Primus &c. As the first Man was made of the Earth, not then defyled; So it was necessary, that Christ should be borne of an immaculate Virgin.

Againe Epiphanius (*heres. 68.*) and many - other Fathers, do teach, that *Eue* was a Type, and figure of *Mary*. But it is certaine that *Eue*, when she was first made, was without sinne; therefore it sorteth to all Reason, that the Mother of all liuing, with a *spirituall* life, should be conceived without sinne; seing the Mother of all liuing, with an *Animall* life, was created without sinne.

To conclude, those Texts in the Canticles may seeme well to proue no lesse: *Sicut lilium inter spinas; ita amica mea inter filias.* (*Cant. 2.*) Like a lilly among

the thornes, so is my Lout among
the Daughters. Again: *Tota pul-
cra es amica mea, & macula non
est in te*, (Cant. 4.) Thou art all
fayre, my Lout, and there is no spot
in thee. And more: *Hortus conclu-
sus, soror mea sponsa; Hortus con-
clusus, fons signatus*, (Cant. 4.) My
Sister (my spouse) is a garden inclo-
sed, and a fountaine sealed vp.
Which Texts, althogh they may
be vnderstood of the Vniuersall
church, especially of the Trium-
phant Church; yet they most
aptly agree to the B. Virgin; and
therather, seeing many of the
ancient Fathers haue expoun-
ded them of Her. And the Ca-
tholike Church hath comman-
ded, that the Lessons in the
feasts of the most B. Virgin, and
in the Matin Office, and in the
Sacrifice of the Masse should be
recited, and taken out of the

Canticies. Thus far touching our
proofes out of the Scripture, for
the more probable strenghtning
of the doctrine of the *Immacu-
late Conception* of the Mother of
God.

Mariamastix.

These your Authorities of
sacred Scripture prove nothing,
but by way of *Typicall resemblances*. Well, I will conclude
this part of our discourse, tou-
ching the Conception of Mary.
That it is certaine, that this
your doctrine touching her *Im-
maculate Conception*, was wholly
unknowne immediarly before
the dayes of Peter Lombard, who
first did excoitate and inuent
the same. And the absurdity of
this Opinion, is made more
eclere, in that the *Concill of
Trent in Appendice de Conceptione
A. Virg.* when it allowed the
Consti-

Constitution of Pope Sixtus
Quartus touching this point, it
 withall ordayned, that it should
 be lawfull for any Man to be-
 lieue, that the Virgin was con-
 ceaued without sinne, though
 this Opinion were, *extra, pra-*
ter, aut etiam contra Verbum Dei.
 So ready you Papistes are to
 stampe, and create new & strang
 Paradoxes, though neuer so in-
 compatible with the holy Scri-
 pture.

Marinellus.

To shape my answer, first, to
 the first Part of this your short
 Paragraph, I say, we proue from
 the former Scriptures the pro-
 bability, and pious iudgment
 only of the *Immaculate Concep-*
tion of the B. Virgin, for we Ca-
 tholike (as I promised in the
 beginning of our discourse) do
 hold no more therein. Now

where you reject the application of the former Texts, because they are urged, but as *Types and Figures*, of what they do proue; this your refuge crosseth mainly the proceeding of God, who would haue the Old Testament to adumbrate and point out diuers things, performed in the tyme of the New Testament: So deseruedly and with iust cause, did the Apostle leaue written those words for our instruction: *Omnia in figura contingebant illis.* (1. Cor. 10.)

Now touching the second branche of your Reply; I answered, You receaue it from the pen of *Kempnitius* (p. 520.) that rigid, and censuring *Aristarchus* of the Councell of *Trent*, so ready some of you Protestants are, to licke vp the poyson, which others of your Brethren

haue

haue afore disgorged. I wonder much he blusheth not, thus to calumniate the honour of the Blessed Virgin; He seeking to deprave that by imposture, which by force of Reason he could not: *Dolus an Virtus, quis in hoste requirat?* (Virg.) For when he impudently affirmeth, that the doctrine of the Conception of the B. Virgin, as free from Originall sinne, was neuer heard of before the dayes of Peter Lombard, who (as he saith) first did dogmatize the same; this is a most vast Vntruth, & so proued to be, euen by the Fathers aboue cited by vs, and particularly from S. Anselme (in Comment. c. 3. poster. ad Corinth.) which Father was more ancient then Peter Lombard. A point so euident, that Kempniti-
us himselfe (some two pages

after the place aboue cited) ascribeth this very Opinion to *S. Anselme* , as to the Authour thereof: so prepared *Kempnitius* is , falsly to crosse and impugne euen himselfe ; How prepared then may we suppose him to be, falsly to crosse and impugne his Aduersaries?

Now touching the Command or Precept of the Councell of Trent , and the Constitution of *Sixtus the fourth* , what a meretricious and shameles forehead hath *Kempnitius* in forcing hereof? Seing both the Councell of Trent , and *Pope Sixtus* granted free Liberty of iudgment touching the Conception of the *B. Virgin* (as aboue is shewed) because they were fully perswaded , that neither of the different Opinions therein was expressly & manifestly repugnant to the

written

written Word of God. And thus far now of our Dispute concerning the Conception of her, who was superiour to the Angells in *Grace*, though inferiour in *Nature*; Only I will conclude, that it was most agreeable to the dignity of the holy Virgin, that she, who conceived byr Some above the course of Nature, herselfe also should be conceived above the Course of Nature. But now (*Marianastix*) it is tyme to descend to other points of your *Sermon*, from the obseruation whereof we may gather, that detraction euer treadeth vpon the heels of Worth, and Pietie.

Marianastix.

What either of vs haue delivered concerning the contrary *Tenets*, and Opinions in this point, I refer to the iudgment

of the Auditory heere present; who I hope are able to seuer & deuide illustrious Truths (for such my proofes are) from bare probability of Truths.

But you (may) *(Mariadulna)* at your pleasure passe ouer to other passages of my Sermon, and carpe at such thereof; wherein for your owne aduantage you may most hope to anchor your selfe. I doubt not, but to warrant the Truth of euery syllable thereof, *Veritas Domini manet in eternum.* (*Psalm. 116.*) And for your better remembrance, I will put you in mind; that the next point I touched vpon in my Sermon, was, that diuers of you Papists were not afraide to giue to Mary the title euē of *Goldesse*, as appeareth in some of your Writings: A manifest signe of your superstition, or rather I

dolatry,

dolatry, committed to Her, depriving the true God of his owne incommunicable Title, and sacrilegiously transferring it to a meere Creature.

Mariadnlus.

I do not thinke, you can alledge any one approued Catholike Authour, so stiling the *B. Virgin*, and therefore I must imagine, that this imposture is wrought only vpon the Anuile of your Malice to her. For name the Authour, so calling her, if you can. But it seemes, your owne silence to this my prouocation euen deposeth the falshood of your calumnious Accusation. But admit for the tyme, that some one or other Catholike, out of a pious (though not well regulated) deuotion, shold terme her *Goldesse*: will you be so vncharitable in

your Centure, as to extend that word of *Goddesse* (contrary to the playne and simple intencion of the speaker) to a literall Construction, as if the party so speaking were verily perswaded, that the *B. Virgin* (as really transcending the Nature of a Creature) were a true *Goddesse* indeed? O incredible torturing of Words, vpon the rack of Malice! Do we not read in Gods word, that Princes, and chiefe Magistrates are stiled *Gods*? *Ego dixi, Dijeſtis*, (*Psalm 81.*) This being spoken only with reference to their temporall Soueraingty & Domination: Yet is there any Man so stupide, as to thinke, that those Princes & Magistrats are not meere men, but really *Gods*? No. And therefore in regard of their being but men, though surpassing others in dignity,

nity, the Prophet pronounceth
of the true and only God, say-
ing, it is He; *qui inter Deos di-
dicat.* (Psal. 81.)

But to descend lower. We
fynd some Poets in dedicating
their Poems to their Prince,
feare not for the tyme, to iouest
him, or her, with the Name of
God, or Goddesse. I will insist in
Spencer, the chiefest English
Poet in this age. He dedicating
his *Faery Queene*, to Queene
Elizabeth, thus salueth her.

— O Goddesse heavenly bright,
Mirrour of grace, & Maiesty diuine,
Great Lady of the Greats if Ile. —

Now, who carps at the Poet
herein? Or what Man thinketh
that the Poet did truly commit
Idolatry to that Queene, in ta-
king her (who was a mortall
finfull Woman) to be a Goddesse
indeed? I know, you do not so

thinke, and yet how ready are you to throw vpon Catholikes, the like foule imputation vpon the same ground? Therefore haue the like charitable mind, if so you shall fynd (as I am perswaded you canot) the Word *Goddesse* to be ascribed by any Catholike, to the *Blessed Virgin* only in a secondary, and *Analogicall* Construction. I will conclude this point with this one Animaduersion: To wit, That the Catholiks in former times, were embouldened out of a pious and innocent deuotion to our *B. Lady*, to giue her many superlative prayses (which in a rigid censure of each syllable, could not perhaps be fully iustified;) because, no other Religion then being, but the Catholike Religion, they were assured, that other Catholiks would

intist more in the intention of the speaker, then in the words. But if they had forseene, that certaine Innouatours should after rise vp, who would rack euery word to it ones literall and worst sense; no doubt, they would haue beene more cautious, and wary in their wrytings touching the *B. Virgin*, or other *Saints*.

Mariamistix.

Tush. Howsoeuer you shife these matters of, yet it cannot be denyed, but you commit Idolatrie in praying to *Mary*: a custome vsed by the moderne Papists, but altogether vnkowne (as I suppose) to the Doctours of the more ancient tymes; So much do you Papists of these dayes decline from the practise of the Primitiue Church herein.

Mariadatus.

We Catholike do pray to all Saints, and particularly to the most glorious Queene of Heaven. And whereas you intimate, that the ancient Fathers and Christians did not pray to her; so charging the Catholiks of these tymes with Innouation therein; obserue what followes, and be ashamed (if not of your Ignorance, yet) of your forwardnes and contumacious disposition against so confessed a Truth. Therefore to repress this your bold assertion, I alledge these ancient and learned Fathers following, directing their Prayers to the B. Virgin herselfe.

First then S.^r Bernard thus writeth: (*Serm. 2. super Euangel. Misus est*) *In periculis, in angustijs, in rebus dubijs, Mariam cogi-*

sa, Mariam innoca &c. In thy dangers, in thy necessities and troubles think of Mary, invoke and pray to Mary. Let her not depart from thy mouth, let her not depart from thy heart, that so thou mayst obtayne the suffrage of her Prayers. &c. Thou following her, goest not astray; imploring her, despayrest not; she bounding thee up, thou fallest not; she protecting thee, thou fearest not. &c. Thus far S. Bernard.

S. Anselme (lib. de excel. B. Virg. c. ult.) Rogamus te Domine per ipsam Gratiā &c. We beseech thee (O Lady) even by that Grace and favour, through which the omnipotent and Blessed God so exalted thee &c. That thou wouldest impetrate and obtayne of him for us, that the plenitude & abundance of that Grace, which thou diddest deserve, may so work in us, that thereby we may most mercifully be partakers of

the Heavenly reward.

But to rise to higher tymes.
Pudgentius (Serm. de laudib. B. Mariae.) Ideo omnes cursum &c.
Therefore the Virgin Mary hath taken all the sorts of Nature in our Lord Iesus, to the end, that she may relieve, and succour all Women, flying to her for help.

S. Austin (Serm. 18. de Sanctis) Holy Mary, succour the wretched; help the faynt-hearted; comfort those who weep; pray for the people. &c.

S. Gregory Nazianzen, speaking of a certaine holy Virgin, the which Cyprian (then a Heathen) did sollicit to fornication, thus writeth (Orat. in Cyprianum:) Virginem Mariam rogavit, ut Virgini periclitanti opem ferret; She beseeched the Virgin Mary, that she would help and defend a Virgin, in danger. And

againe

againc, the same Father thus prayeth to the B. Virgin: Defend me (O Mary,) and from Eternall fyre and darknes free me. (Nazianzenus Tragedia.)

St. Athanasius (Serm. in Euangel. de sanctissima Deipara, id est, de Annuntiat. circa finem.) Inclina aurem tuam (Maria) in preces nostras. &c. Incluse thy care (O Mary) vnto our prayers, and do not forget thy People. And after: Ad te clamamus &c. To thee (O Mary) we crye; most holy Virgin, remember vs. And yet more after: Intercede Hera, & Domina, & mater Dei pro nobis: Intercede, and pray for vs, O Mistris, O Lady, O Queene, O Mother of God.

Not to insinuate in more of the ancient Fathers, Irenaeus thus writeth (contra Heres. circa medium.) Et sicut ille (Eua) seducta est &c. As she (to wit Eua) was

deceaved,

detained; that thereby she might
flye from God: So, this (Mary) is
persuaded to obey God, vt *Virginis
Bene Virgo Maria* heret *Advocata*,
that so the Virgin Mary might be
an *Advocate* for Bene the Virgin.
Thus (*Mariamatrix*) you may
perceave, what devotion the an-
cient Fathers, and other Chri-
stians of those tymes did shew
towards the B. Virgin, in implo-
ring her help by her mediation
to her deare Sonne, our Rede-
mer.

Mariamatrix.

It may be, such was their cu-
stome, but how warrantable
their use was therein, I refer to
the true Professours of the Gos-
pell. But how far soever, they
may seeme to have proceeded in
their deuotions to Mary, yet
you Papists of these dayes, go
one step further: Since you are

not content only to pray to her, but in your Petitions (a thing most dishonorable to God) you expect your saluation from her. Thus, whereas we Protestants hope for our saluation from our Lord *Iesus Christ*, God & Man, you make to your selfe a *Saviour*, I meane, a *Woman*. And according to this my Assertion, we read thus in your Hymnes directed to her, (*in officio Mariae Virg.*) *Solus vultus eius, profer lumen cecis &c.* Which acts are peculiar to Christ to afford to Christians. And againe in the said Hymne, we thus read: *Moustra te esse Matrem*, shew thy selfe to be a Mother; You Papists willing her thereby to exercise her motherly authority ouer christ; thus subiecting Christ, as inferior vnto Her.

Mariadulus.

O how inuentiue is Innouation in doctrine, thus to forge Constructions against the Catholike Fayth, neuer afore entering into Mans brayne? And how wonderfully (*Mariama-Hix*) doth Preiudice and dislike seale vp your iudgment; you so litigiously contending against the naked letters and words of Sentences? Therefore to vneueyle your eyes, take notice, that all this (by you repeated, and so much reinforced) we demaund of our B. Lady, only by her impetration and praying for vs to her B. Sonne. And therefore in most of our set prayers, to her we adioyne in the end of them these words following: *Per Dominum nostrum Iesum Christum*; by which clause we fully acknowledge, that all our spiri-

tual

tuall Good proceeds originally from God, though mediately by the intercession of the Mother of God.

Now touching that short passage, *Monstrare esse Matrem &c.* We only vnderstand therby thus much: *Shew thy selfe a Mother, by appeasing thy Sonne in our behalfe; and this by the remembrance of all thy motherly tender care, and love towards him in his Infancy, and through the whole course of his life, to the end, that by thee he may receive our prayers;* For thus it immediately, in the same Hymne followeth: *Sumas per te preces.* But (*Mariamaffix*) If these former words be such an eyesore to you and yours, how will you except against those words of Saint Paul? he thus saying of himselfe (*1. Cor. 9.*) *Omnibus omnia factus sum, ut omnes facerem saluos;*

saluor; I am become to all men, all things, that I might save all: Where you see, the Apostle assumeth to himselfe the saluation of others; he meaning only, that by his preaching, instructing, and prayers, he might be an inferior Cause, or Instrument vnder Christ, for the saving of others. But of this point I will hereafter speake more in my defence of the *Antiphone*, *Salutem Regina*, the which you Protestants seeke so much to impugn.

But to proceed somewhat further. Yf the former Sentences and prayers directed to the Be-
Virginia so much affright you, as that you thinke we Catholikes ascribe to her, our Saluation; & consequently thinke our Saviour's Passion (according to your most false suggesting) not

suffi-

sufficient for our Redemption; what would you say to the other Text of former Apostle, thus leauing it recorded? (1. ad Colos. 1.) *Adimpleo, que desunt Passionum Christi in carne mea, pro corpore eius, quod est Ecclesia.* I da accomplish those things, which do want in the Passion of Christ, in my flesh, for his body, which is the Church.

I hope, you are not here persuaded, that the Apostle thought the Passion of Christ to be insufficient, without his owne sufferings; for his meaning only is, that as Christ the Head, and Members, his Body, make one Person Mysticall, the Church in this respect, being his Plenitude, Fulnesse, or Complement. *Ephes. 1.*; so the Passions of the Head, and afflictions of the body, and members, make

one complete masse of Passions. Thus there is no want of Christs Passion, as he suffered in himselfe, as Head; but there is want in those Passions of Christ, which he daily suffereth in his Body, the Church, and in the members thereof.

But now (*Mariamaffix*) since these two former Texts of Saint Paul seeme in an ignorant eye, more derogatory vnto our Sauiour and his Passion, then those sentences by you vrged, & practised by Catholikes; and seeing the said Texts of the Apostle, are to be construed in a sober sense, and so are most true: Therefore I could wish you not so earnestly to quarrell at the Passages by you alledged; neither seeke to disuelt them of that pious sense and meaning, which is euer intended by vs

Catho-

Catholiks, That is, that our most Blessed Lady (according to the former words, *Salve vincularis, profer lumen cecis*) would vouchsafe to dissolve, and loose the bonds of the guilty, and bring light to those, which are spiritually blynd, by her Prayers, & most earnest Intercession to her B. Sonne Christ Iesus, and not otherwise: So far we Catholikes are, from acknowledging a *She-Saviour*, as you in your *Lactan*, and scoffing Dialect do charge vs.

Mariamistix.

This your tedious discourse hath small soueraignty over my iudgment, neither do the examples drawne from Paul advantage your Cause. For I perēproprily maintayne, that it is vnlawfull and most repugnant to the sacred Scriptures, to pray either

to Mary, or to any other Saints
it being the doctrine only of
Man, not of God.

Mariadulor.

You now enter into a new
Question touching the lawfulness,
or unlawfulness of Praying to
Saints in generall, so fugitive
and ynsisted you are in your
discourse. The tyme is not now
fitting for a perfect discussing
thereof. Therefore at this present
in prooffe of the lawfulness
of Praying to Saints, and to stir
(as it were) a little the earth or
mould, about the roote of that
doctrine, I will (forbearing all
other proofes) insist in one Argument
drawne from Reason. Thus the
I dispute. S. Paul saith
to the Romans (Cap. 15.) *Obsecro
vos fratres, ut adiuvetis me in Orati-
onibus pro me ad Deum: I beseech
you Brethren, that you help me in*

your

your prayers for me to God. And the same, the Apostle repeateth in Ephes. 6. 1. Thessal. 5. 2. Thessal. 3. Coloss. 4. and Hebr. 13. Hence I say, I draw my ineuitable inferences: It was lawfull for the Apostle S. Paul, to pray to some holy men then living, that they would pray to God for him: Therefore it is now lawfull to invoke them, they being Saints, and reigning with Christ. For if it be not lawfull now to pray to them, the reason thereof must be, Either because they will not heare vs praying to them: But this cannot be, seing they are now indued with more Charity, then when they were conuersed vpon Earth, and being secure of their owne felicity (as S. Cyprian sayth, *Serm. de mortalit.*) are more sollicitous of our spirituall Good & health. Or els, because

the Saints cannot help us: But neither this. For if they could help vs with their Prayers, when they were but Pilgrimes in this World, much more are they now able, being arriued into their owne Country. Or, because they do not know, what we pray: But not this. Because from what ground, the Angells do know the Conuersion of sinners, for which conuersion they so much reioyce (as is said in Luke 15.) from the same ground the Saints do know our prayers. Or lastly, because an iniury is committed against God and Christ, if any other be inuoked, and prayed vnto, then he: But not this. For then it were not lawfull to inuocate, or pray to the liuing, and consequently S. Paul offended God therein. Thus you see (*Marianessix*) how you are

are precluded on all sydes from giuing any satisfying Answer to this demonstration.

Mariamatrix.

Yf we should admit for the tyme, that it were lawfull to pray to the dead; yet it is euer supposed, that they (to whom we should so pray) are infallibly to be presumed to be Saintes. Now, how can we rest assured, that one praying to *Mary*, prayeth to a Saint? Since certaine it is, that at her being present at her Sonnes death, and making no resistance thereto, she actually did breake foure of the ten Commandements together; To wit, the first, the fifth, the sixth, & the ninth Commandement. And you read, who committeth sinne is of the Diuell (1. *Iohn. 3.*) And we are not ascertayned, that *Mary* any tyme af-

fer had true repentance of her
so great a sinne.

Mariadmirer.

O that I could transforme
my tongue, into a scourge or
whip of Iron, wherewith to lash
and teare with bloody stripes,
the naked sydes of such, who
first dared to disgorge such
poysonous words against the
Mother of God! I well know,
from what vessel you draw these
your dregs. For I fynd M. Banny
(the Protestant) to charge the
B. *Virgin* (even in your owne
Words) with the breach of the
fourre Commandements recko-
ned by you, *Because* (sayth he)
*she defended not her sonne upon the
Crosse. (in his Pacification. p. 169.)*

But to seale vp the mouths of
such venomous Beasts (for who
positiue ly maintaynes this exe-
crable Assertion, is to be retri-
buted

ted

ted no better then a Beale; Let
vs take into our consideration
the ten Comandements, & how,
& in what order they are reko-
ned. First then, the Catholiks
denide them in this sort.

The first Comandement:
*Thou shalt haue no strang Gods be-
fore me; nor make to thy selfe any
graven Idoll, to adore the same.*

The fifth: *Thou shalt not kill.* The

sixt. *Thou shalt not commit Adul-
tery.* The nynt: *Thou shalt not*

couet thy neighbours wyfe. But

some Protestants thus alter them,

making the fift to be, *Honour*

thy Father and Mother. The sixth:

Thou shalt not kill. The nynt:

Thou shalt not beare false witness

against thy neighbour. And heere

I demaund, how according to

either of these different kinds

of numbring the Comande-

ments, it can be with any shew

of Truth, maintayned, that the B. Virgin, being then incompassed with souldiers and Magistrates, did violate and breake foure Commandements for her not defending her Sonne vpon the Crosse? But this may serue as a document to teach all Men, that an inveterate Malice and rancour against the Mother of our Saviour, is the ordinary Attendant of Schisme, and Heresy.

Mariamatrix.

Well. I haue (you see) the iudgment of a learned Protestant, warranting what I haue here deliuered. But to passe to other Points, touched in my *Sermon*, I then did say, and now I do iterate it, that I do not see how you can iustify, not only the former Hymne to her, aboue discusled, but also some o-

thers

thers of your Prayers directed to her. I will insist first in that *Antiphone*, beginning: *Salve* (a) *Regina, Mater Misericordiae* &c. Next I will descend to those your Prayers, commonly called, *Our Ladies Litanies*. Both which Prayers (I feare) you shall fynd to be fraught with Blasphemies, at least with most vnwarrantable Errours.

Mariadulus.

I will soone free you (*Mariamastix*) of that feare: And to come to the *Antiphone*, I will iustify the most seeming hard passages thereof. And I will begin with the last part thereof, and so ascend higher. In the end of which *Antiphone* we thus read:

Es

(a) Luther in *Serm. de Natall. B. Mariæ*; and Peter Martyr in *Comment. ad 1. Corin.* do much reprehend this *Antiphone*.

Et lesus benedictum fructum ventris tui, nobis post hoc exilium ostende. And shew to vs after this our exile, Iesus, the Blessed fruite of thy Wombe. Though this much displeaseth our *Anni-Marians*, & Enemys to the blessed Virgin yet hereto I answer, That it is no lesse martes (but rather far greater) to be said, To *save men*, then to be said, To *show the Salvation* vnto them. But men may be rightly said (in a sober construction) to be *saue*d by Men. For to omit, what is already belivered of this point, do we not thus read (*1. Ierem. 5.*) He, that shall convert a sinner from going astray out of his way, shall *save* a soule from death? And in like sort the Apostle sayth (*1. Timoth. 4.*) Et tripsum saluos facies, & eos, qui te audiunt: Thou shalt *save* thy selfe, and them, that do heare thee.

Now

Now if the Apostles were not afraid to pronounce, that Men were saved by such others, who by exhortations, by examples of Vertuous life, by incessant prayer, labored for the good of our soules; Why then should the Church of God be afraid to say, and pray to the B. Virgin, reigning in Heaven with Christ, that she would shew Iesus Christ to vs, after this our tyme of banishment? since these words are to be vnderstood, that she would performe, and effect so much for vs, by her intercessions and prayers; Euen in the same manner as those other words are to be vnderstood, *Da mihi virtutem contra hostes meos*, strength shew me against my Enemyes. As also those other, *Tu nos ab hoste protege, & hora mortis suscipe*; defend vs (O Virgin) from our Ene-

my, and receive vs in the bowels of Death; And some other like prayers of the Catholikes, here omitted.

The next parcell of the fore-said *Antiphone* is, when the B. Virgin is styled, *Spes nostra: Our Hope*. Now these Words are v-sed, because next after our Lord Iesus Christ, (being God and Man) we chiefly place our confidence in the mediation of the B. Virgin: since our Hope is not to be placed only in the Authors of our good, but also in the intercessours and Ministers therof. And according hereto, when our Lord said to the Jewes (*Iohn. 5.*) *It is Moyses, who accuseth you; in quo speratis, in whom you hope; in* which words our Saviour did not reprehend the Jewes, that they hoped in Moyses; but because they did

not belicue Moyses.

Mariamatha.

How doth this your Construction agree with that Sentence: *Maledictus vir, qui sperat in homine: Cursed is that man, who hopeth in Man. (Jerem. 17.)*

Mariadulni.

I answer: These words are meant of those, who repose all their chiefe Hope in man, & no confidence in God, for even immediately it there followeth, for the fuller explication of the former words: *Et Dominus recedat cor tuum: and his Hart departeth from our Lord:* But who piously and truly confide in the B. Virgin, haue chiefly their Hope in God. But observe how familiar & obuious this kind of phrase of speech, is to the ancient Fathers, which is so distastfull to the fastidious & curious eares of

our Sectaries.

S. Bernard (*Serm. de Assumpt.*)
 Feareth not to call the Virgin
 Mary *Reginam*; *Et Dominam*,
Materem Misericordiae, *ad hanc su-*
am: The Queene, and Lady, the
 Mother of Mercy, and altogether
 sweetnes is false. And S. Ephrem
 more ancient, then S. Bernard
 by many ages, calleth the B. Vir-
 gin, *Spes sua*, *Et dominum Chri-*
stianorum. His Hope, and the Hope
 of all Christians. (*Ephrem in serm.*
de Despectu.)

To proceed further. The B.
 Virgin is called in the foresaid
Antiphona, *Dulcis*. To omit
 that this phrase is warranted
 about by S. Bernard; this title
 doth most deservedly agree to
 the B. Virgin; in regard of her in-
 numerable benefices, wherewith
 she doth comfort the afflicted;
 since there are few Parts of

Christen-

Christendome, wherein doth not shyn the Memory of her Benefits.

The B. Virgin is also called there, *Vita, lyfe*; Because she brought forth *Christ*; and by him, she is made the Mother of all men, who lead a spirituall lyfe.

Marianistia.

To passe over for the tyme your warranting of her former Titles, yet how can you salve that, where in the same Prayer, she is called: *Mater Misericordie*, the Mother of Mercy; seeing we find this title to be proper and peculiar to God; And therefore he is called, *Pater Misericordiarum* (2. Cor. 1.)

Maddalene.

I reply thereto, and say, that the Blessed Virgin may be so called for severall reasons. First,

TOYR

because

because she is the Mother of Christ, by whom we obtayne all Mercy from God. Secondly, because she daily impetrateth & prayeth for vs to God, for Mercy. And it is no good kind of arguing to say: God is the Father of Mercy, therefore the Virgin cannot in any sense be so called. For we read in Iohn. 1. that Christ is called, *Lux mundi*; and yet Christ sayth of the Apostles, *Vo estis lux mundi*. Math. 5. Againe, Christ is said in Iohn 1. to be *plenus Gratia*; And yet we read in Luc. 1. *Maria, plena Gratia*: & in Act. 8. *Stephanus, plenus Gratia*. Thus the same Titles may be giuen to God, and men, in a different relation, without any dishonour to God.

Mariamallix.

Well to come to the last point of the foresaid *Antiphona*, or

Prayer,

Prayer. How do you playster that ambitious Title of calling Her, *Regina*, a Queene? You see, that she is content to call herself only a *Handmaid* according to her answer to the Angel, *Eccē ancilla Domini*: And yet you Papists, will needes invest her with the title of a *Queene*.

Ans: Maria luter.

I answered: The attribution of this title to her, is most warrantable; seeing we read: *Blessed pauperes spiritus quoniam ipsorum est regnum celorum*: Blessed are the poore in spirit, for theirs is the kingdom of Heaven. (*Matth. 5.*) And furthermore it is said: *Veni te Benedixit Patris mei; possidete paratum vobis regnum*: Come you blessed of my Father; Possesse the kingdom prepared for you (*Matth. 25.*) Now then, if all such as do inherit Kingdomes, may truly
be

be called Kings, or Queens; why
then should this title be denied
to our Bl Lady? Adde hereto,
that since she is the Mother of
the King of Kings, she then most
petulantly, and per excellently
deserveth the Title of Queen.

And thus far touching the
explication of the *Antiphone*, or
Prayer of the *Salve Regina*; and
how all those titles there, may in
a sober and reserved confide-
racion, be justly applyed to the
Virgin Mary, the sound of which
Titles doth so much iarr in the
eares of our new Gospellers, as
that the *Dialect* of their speech
against the Mother of God, is
commonly delivered in the
black Notes of detraction and
Obloquy.

Mariamastix,
I grant (*Mariastix*) you
have playstered the *Antiphone*,
with

with some shew of probability; I
ever meane, in a vulgar and vn-
discerning eye only; though to
the iudicious it still remaines, as
afore it was. But to come to
your *Litanies* directed to *Mary*,
and accordingly, by you called,
Our Ladies Litanies; You do by
your titles therein ascribe such
superlative and high praises to
her, as that they stand not com-
patible with the Nature of any
Creature, Christ only excepted.
Vpon whose Honour you Pa-
pists by this your irregular pro-
ceedings, seeme ouer neere to
trench. And therefore I could
with you, to shew, how you can
apologize in her behalfe herein;
you thereby much dishonoring
the Sonne, in ouermuch hono-
ring the Mother.

Mariadulus.

You are (*Mariadulus*) far

trans-

transported with a secret (or rather most manifest) sullination, and repining against the Holy Virgin (her deare Sonne alter your mind.) But know you, that the Prayses given to her, are *Relative* to Christ, since they are given to her, because she is the Mother of Christ. And thus, since the child is in some sort, the Image of its Parents, the *Progenitor* after an accustomed manner, is here honored in behalfe of the *Antitypon*. But to remove the scales of prejudice and dislike (if it be possible) from the eyes of your judgments I will (as it were) anatomize little by little, the afore mentioned *Litanies* or prayers, that so you may evidently discern, by what authorities we Catholiks are secured, to imbalme her memory in the sweet

oint-

ointments of such her due Laudes.

But before I come to that, I must put you in mynd, that since Gods vniuersall Church (which cannot erre, (1. Tim. 3.) approueth the foresaid Litanies, you ought to haue no reason to doubt of the warranableness thereof, except you will aduance your selfe, (for Pryde of Iudgment is euer clyming) being but one private man, but comperently learned, and lately appearing, aboue the Authority of Gods Church, consisting of men, in number many, for literature most exquisite, and for tyme, most ancient. Which if you do, if you were in the Schooles among the graue and learned, you would rather be thought worthy to be exploded from thence for such your

proce-

procacity and petulant insolency, then to be disputed with.

Mariamastix.

Such your Authorities are but the Words of men; And we read (Psalms. 115.) that *all men are liars*. And therefore I cannot hold it secure for me, to entrench my selfe in any such doubtfull and vncertaine Prooves: for one man illuminated by the Lord, may as infallibly fynd out the Truth, as severall other Hundreds: *Spiritus ubi vult, spirat* (Joan. 3.) Neuerthelesse you may proceed to your Authorities.

Mariadokus.

Well, seing you neglect the authority of Gods whole Church, vpon whom Christ hath bequeathed his spirit of not erring, *Ego vobiscum sum, usque ad consummationem Mundi*, (Matth. 28.) I

can

can but commiserate your most dangerous state of soule, which treades such different tracks, not only to your owne learned (a) Brethren, but even to Gods Holy Writ; alluring vs, that the Church of God is the *Pillar and foundation of Truth*. (1. Tim. 3.) Yf then you will not obediently submit your iudgment to the iudgment of the Vniuersall Church; make your shipwrack vpon that dangerous rocke of those Words: *If he will not beare the Church, let him be to thee as an Heathen or Publiane* (Matth. 18.)

But to recall my selfe; and to shew how warrantable with sufficient authority, is euery Article, or Point of the *Litanyes* of
our

(a) M. Fox, Act. Mon. p. 999. D. Banroft in his Sermon preached, anno 1588. The diuines of Geneva in their Propositions and Principles disputed pag. 141.

our B. Lady; In the displaying whereof, I will not be ryotous (as I may say) in alledging the Authorities of diuers ancient Fathers and Doctours; but for greater breuity, and only for some tast and delibation, I will content my selfe with the authority of two Fathers commonly in prooffe of euery particular Article, or passage.

And to begin. The Blessed Virgin is in the *Litanies*, First, thus saluted, *Sancta Maria*. Of which Title we thus read: *Maria* is interpreted, *Star of the Sea*: And she, as a remarkable star, shynes brightly by the grace of a speciall Primiledge, among the waves of this waatering World. So writeth S. Bede. (*ad Euang. in festo Annuntiat. B. Maria. Isidorus Hispalensis, de vita & obitu Sanctorum c. 48.*) (who lived in the sixt Century after Christ)

Christ) thus accordeth with S. Bede: Mary, is interpreted, Lady, and one, that giveth light.

2. *Sancta Dei genitrix.* Of which title the generall Council of Chalcedon thus decreeth. (*Act. 5.*) Holy Mary (*theotokos*) the mother of God. Who bouldeth not so, is an Heretike. Proclus Constantinopolitanus; who lived in the fourth age, thus amplifieth of this point (*de Nativitate Christi* :) Who hath heard of the like? God, who cannot be contained in a place, dwells in a Wombe. Whom the Heavens do not receive, a Virgins Wombe comprehends. So deservedly (*Mariamastix*) the Church in her Hymnes; thus singeth (*in offic. B. Mariæ*)

*Quam terra. Pontus, Æthra,
Colunt, odorant, prædicant,
Trinam regentem. Machinam,
Classeram. Mantis hospitalis.*

3. *Santa Virgo Virginum*
Qaitha Title thus S. Bede (old
supra.) It was by a divine gift gi-
 ven to our Lady, that the first among
 women, should offer up to God the
 glorious Presence of Virginity. 3.
 (Ambrose) thus (Lib. 2. de *Virg.*)
 Let the Virginity and life of Mary,
 be as a Picture described to you,
 from whom as in a looking-Glasse,
 the Beauty of Chastity, and forme of
 Keatnes do yield a glorious reflec-
 tion.

4. *Materialine Gracie* Gi-
 ving Thaumaturges, who lived
 260. after Christ: In that Virgin
 the treasure of all Grace was layd
 Sophronius, anno Dom. 400.
 (Serm. de *Assumpt. Mariæ* apud
 Hieron.) Grace is given to others
 but by portions; but in Mary the
 whole Plenitude of grace infused it
 selfe all at once.

5. *Mater Purissima* S. Austin

(lib.

(lib. de Natura & Gra. c. 66.)
 When we speak of sinners (an au-
 thority vpon another occasion
 aboue alledged) we will not for
 the honour of our Lord, haue any
 question of Mary. Elias Greter,
 who lived in the seauenth Cen-
 tury (in Orat. 4. Nazianz.) The
 Mother of God, was not so much
 as defiled any way, with sinfull
 thoughts.

6. *Mater Castissima.* Ephrem
 (Omn. de sanct. Sanctiss. Dei Ma-
 tri.) The Mother of God, purer
 then the beams, and brightness of the
 sunne. Saine Athanasius (Ser-
 mo de script. B. Maria & Ioseph.)
 After that Mary had conceiued
 and brought forth her Child; she re-
 mained pure; neither knew she
 sin.

7. *Mater Inimolata.* Of this
 point, thus Gregory Nyssen (orat.
 de Nat. Christi.) The same is both

a Mother and a Virgin; neither did her Virginity take away her Child-birth, nor the Child-birth discolme her Virginity. S. Ambrose (l. 2. de Virginibus.) What is more chaste, then she, who hath brought forth a body, without pollution of body?

8. *Mater intemerata.* Origen thus discourseth (Homil. in diuers. Exod. 3.) As in times past the Bush &c. And as the three Children &c. Or as Daniel &c. So did the Virgin also bring forth God, yet remained untouched. S. Leo (Serm. de Natiuit. Domini.) She conceived, a Virgin; she brought forth her child, a Virgin.

9. *Mater Amabilis.* Thou art all fayre my friend, and no spot is in thee, as the Scripture sayth (Cant. 4.) The Authour named Iulius, who liued in the seauenth age, thus writeth (in contemplat. de

B. Virgin. c. 2.) Thou art all sayre
in thy Conception, made only to this
end, that thou mightest be the Tem-
ple of the Living God.

10. Mater Admirabilis. S. Chry-
sost. (Homil. in Hypopant. Dom.)
This Virgin is truly the great Won-
der of the World. Methodius Bishop
of Tyrs (Orat. in Hypag.) Thou
art the Circumscription of him, who
cannot be circumscribed &c. Thou
art the Comprehension of him, who
comprehends all things.

11. Mater Creatoris. Methodius
(ibid.) Thou didst lend to God, his
admirable Incarnation which some-
times he had not. And the same
Authour in the place cited, thus
further sayth: Thou in the end
broughtst him forth, who was con-
ceived before all Ages. This Me-
thodius lived in the second age
after Christ.

12. Mater Salvatoris. Methodius

(*ibid.*) Thou didst disclose to the World the Sonne of thy iunior Father, by whom all Peace is restored to vs. S. Epiphanius (*de laudib. M. Virg.*) O blessed Virgin, thou art a bright Cloud, which brought from Heauen that most cleare lightning, Christ, to illuminate the World: to answerably we read in her office: *Quæ est ista quæ præcedit, pulcræ Luce, electæ Sol.*

Mariamatrix.

You cloy my eares with these so many allegations of the former Authours. They were but men as above I vrge/and therefore I haue the lesse reason to stand vnappealably to their Sentences. Therefore (*Mariadulus*) you may descende to some other Passage, touching Mary, handled in my Sermon.

Mariadulus.

Syr, you haue no reason to

take

take exception against these former alledged Fathers. You say, they were but Men; And I pray you, are you any more? Besides, these are most ancient Fathers, divers of them living within the compasse of the Primitive Church; Of which type your owne Brethren thus exp-
 fessedly write; (*In the Conf. of Bohemia, in the Harmony of Confessions* pag. 400. *The Primitive Church is the best Mistress of Posterity, and she going before, leads us the way.* But (*Mariamastix*) though your selfe be tyred with hearing of these former vnexpected authorities; so Error is agrieved to be vpbraid-
 ded with its owne overights; yet for the more satisfaction of this Company heere present, I will (with their good licence) proceed in my former Method,

touching the other following titles and *Encomia* given to our *Blessed Lady* in her *Litanies*; Yet for greater expedition, I will passe over some few, being partly coincident with some of the former, and will chiefly insist in such titles following, which may seeme to be lesse warranted with Antiquity. And to proceed.

1. *Virgo Predicanda*. *Epiphanius* thus writes of this her Title (*Serm. de laud. B. Virg.*) A Heavenly and earthly tongue, no not the tongue of Angels can suffice to rehearse thy prayser. *Basilins Senecianus*, who liued in the fourth age, celebrateth her prayse in these Words *Orat. in Annunciat. Deip.*) *Hayle thou, who passing, as Mediatrix betwene God, and Man, procurest that the interposed Enemies may at length be*

overthrowne, and earthly things
ioyned to Celestiall. Where this
Authour speaketh of the Me-
diation of Intercession only; not
of Redemption, which belongeth
only to Christ.

14. *Virgo Potens.* S. Cyrill A-
lexandrinus (Homil. Ephes. in
Heist. By Mary the diuels are put
to flight, & by whom all Creatures
possessed with rage of Idolls, are
brought to the knowledge of the
Truth. S. Bernard (Serm. 1. in
Salut Regina.) Power is given to
Mary, both in Heauen and earth;
which power is to be able to help vs.

15. *Virgo fidelis.* Eutichiannes
(in vita S. Theophili.) Who hath
(O Lady) hoped in thee, and was
after deceived? Or what man hath
faithfully implored thy allmighty
help, and was euer forsaken? S. Au-
stin directing his speeches to
our B. Lady, sayeth thus (De sen-

His serm. 18.) The World hath made thee, the pledge of their sayb with God.

16. *Speculum Iustitie.* Andreas Cretensis Bishop, who liued in the fifth age, thus writeth (in *Annunciations B. Virg.*) Reioyce (O Mirror) through which, they who were in the thicke shades of sinne, receauing the sunne of iustice, coming from Heaven, were enlightned. S. Ambrose (de *Virgin.*) Such an one was Mary, that the life of her alone, is the instruction of all Men.

17. *Causa nostre letitie.* S. Austin de *santis serm. 18.* The Mother of our kind brought payne into the World; The Mother of our Lord, brought to the World Health. S. Chrysostome (Sermon de *Gen. & interdict. arbor. ad Adam.*) The serpent seduced Eue, Mary consented to Gabriell. But the seducing of

End

Eua brought death; the consent of Mary brought lyfe.

18. *Rosa Mystica.* S. Iohn Damascene (*Orat. 1. de Natiuit. B. Virg.*) Mary is the Rose, which is sprung from thorns, that is from abscindes, and hath filled all things with sweet odours. S. Bernard (*Serm. de B. Maria.*) Mary was a Rose, White by Virginity; Redd by Charity; White through her following of Vertue, Redd through her trampling on Vices; White in purifying her affections, Redd in having compassion of her neighbour. Nom (*Mariamastix*) she being this Mystical Rose, the more reason, in regard of the sweet fragraney proceeding from her, hath the Church to say of her: *Sicut Myrrha est et odoriferum dedit et suauitatis, sancta Dei Genetrix.* (*in offic. B. Mariæ.*)

19. *Turris Davidica.* Thy Neck

is as the tower of David, which is built with Bulwarks: A thousand Targets hang on it. Cant. 4.) Which sentence, though immediately it be applied to the Church, or to a vertuous soule; yet consequently, it is to be applied to the B. Virgin.

20. *Domus aurea.* Proclus Constantinop speaking of the B. Virgin, thus sayth Homil. de Nativitate Christi.) This is the shop, where the Natures were united. S. Chrysostome (Orat. in Annuntiat B. Virginis.) Hayle, O living Temple of God: Hayle, O Mansion both of Heaven and earth.

21. *Federis Arca.* S. Ambrose thus most Rethorically amplifieth, saying (100. 3. serm. 30.) What other thing shall we say the Arke to be, but S. Mary? For the Arke carryed within it the Tables of the Testament; but Mary did beare

the Heyre of the Testament. That
held within it the Law, This the
Ghospell. That the Voyce of God,
his the Word of God. Andreas Cre-
tensis (Orat. in Annunciat. B.
Virg.) Reioyce O new Arke of God,
in which the Spirit of God resteth;
Arke, wherein Christ, our Nde, kept
his Humanity.

22. Ianna Celi. Fulgentius,
who lived in the fifth age sayth
(Serm. de laud. B. Virg.) Mary
is made the Window of Heauen, be-
cause through her, God sent true
light to (all) Ages. S. Damascene:
(Orat. 1. de Nat. B. Virg.) This
Woman (the Mother of God)
is the Gate of life, the fountaine of
light.

23. Salus Infirmorum. Chryso-
stome (Orat. in Annunciat. B.
Virg.) By this (Virgin) O belo-
ued, the Physicians come to those,
who are sick. S. Austin (Serm. de

sanctis

sanctis serm. 18. She (Eua) gave
the blow; this (Mary) did bear it.

24. *Regina Angelorum.* S. Athanasius (in *Ewang. de B. Virg.*)
Since He, who was borne of a Vir-
gin, is a King, a Lord, and God; there-
fore the Mother which brought
him forth, is properly, and truly
esteemed a Queen, a Lady, and
Mother of God. Ephrem (Orat. de
Iand. B. Virg.) O Mary, higher
then the Blessed of Heauen &c.
more Honorable, then the Chera-
bims; Holier, then the Seraphims;
without comparison more glorious,
then all the Hosts of Heauen.

25. *Regina Patriarcharum.* An-
dreas Cretensis (in *Annonc. B.*
Virg.) All Hail, O the Honour of
all Prophets and Patriarchs.

26. *Regina Prophetarum.* S. Hiero-
nime (Orat. de S. Maria Virg.)
To thee O Virgin, the Prophets
give Praise.

27. *Regina Apostolorum.* Euthymius Eremita, who lived in the fifth Century (Hist. Eccles. l. 3 c. 40.) We have received by ancient & most true Tradition, that at the time of the Virgins departure all the Holy Apostles, who travelled the World for the Salvation of Nations, lifted up on high, in a moment met together at Ierusalem.

28. *Regina Martyrum.* Epiphanius (Heres. 78.) Her glory is among Martyrs. Basilins Seleucius, who lived in the fourth Age. (Orat. in Annunciat. Despara.) If the Apostle Paul do truly affirm of other Saints, whom the world was not worthy of, what is saying we should think of the Virgin, Mother of God, who as far exceedeth all Martyrs in brightness, as doth the sunne the other stars?

29. *Regina Virginum.* S. Ephrem (Orat. de laud. B. Virg.) There are

the Ornament, Crowne, and Ioy of Virgins. Alcuinus Anglus, who lived in the seauenth Age (de Trinitate l. 3 c. 14.) Mary was most renowned for Virginity; and purer, then all the Virgins, which were vnder Heauen.

30. Regina Sanctorum Omnium. S. Damascen (Orat. 2. de geruine viso &c.) She (viz. Mary) is holier and holier, then all Saintes. Gregorius Magnus (l. 1. Reg. c. 2.) Is not Mary a high Mountayne? For Esay prophesying of the most excellent dignity of this Mountayne, sayth: The Mountaine of our Lord shall in the later dayes be prepared in the top of Mountaynes: Surely there was a Mountayne in the top of mountaynes; because the height of Mary shyned gloriously above all Saintes.

Thus far (Mariamastix and this present Company) I haue thought

thought good to paraphraze in part the *Litanies* of our Blessed Lady, whereby you may see, that no honour or dignity is therein attributed vnto her, but what is warranted by the testimonies of most ancient, learned, and vertuous Fathers of Gods Church.

Mariamaffix:

I haue heard you all this tyme, with a patient care, not so much for any satisfaction I receaue thereby, as that such gentlemen, as haue hither accompanied me, may see what you could say in defence of her, whom you so much magnify: so loath I am to preuent any of them of their expectation. Now as for my selfe, know you, I do so admire the Word of God, as that it preponderates, & weighs downe all other proofes by you produced.

Maria-

Mariadulcis

Well then good Mariama-
 (sic) since by these your words
 it appears, you are more solli-
 citous of these Gentlemens sa-
 tisfaction, then of your owne,
 and that for their sake you have
 shewed in hearing, such vnaceu-
 stomed Patience; Therefore for
 their more full satisfaction, I
 would intreate you to prattize
 for a shorttyme more, this your
 great Vertue of Patience, and
 then, if it please you, you may
 apply to your selfe (though I
 feare, but *exaggerate*) those
 words of Holy writ. (Lec. 22.)
*In patientia vestra possidebitis ani-
 mas vestras.* My meaning is, I
 would willingly vnsoulde to
 this whole Auditory (though
 not to your selfe) the many o-
 ther prayses and Lauds (besides
 the former rehearsed) not be-
 longing

longing peculiarly to the fore-
said Titles in the Litanies, with
which the former ancient Do-
ctors and Fathers have most
deservedly honored the Blessed
Virgin.

Mariamastix.

You are pleasant (it seemes)
with me. But go on , I giue
you free leave , further to decyfe
your Mary (for litle lesse you
undertake) with what vniust
Prayses soeuer those your su-
perstitious (though Ancient)
Writers haue cast vpon her. For
I doubt not , but such of this
Auditory, who rightly professe
the Gospell, will measure all
your proofes (though erro-
neous) by the square of the
Word of God, as a straight lyne
doth measure both straight and
crooked lynes. Therefore you
may solace your selfe for the

tyme,

tyme, with these your froathy Authorities: And in the close of all, the Euent (no doubt) wil be, that, *Laboriosè nihil agis*, you fruitlessly (but with great toyle and labour) do diuerberate the ayre.

Mariadulus.

Be it so for the tyme, as you may seeme to dreame. But how-soeuer, resting in this your further Patience, I thus begin. First then, we fynd *Proclus Constantinopolitains* (an Authour aboue mentioned) to celebrate the Virgins Prayses in these words: (*Homil. de Natiuit. Christi.*) *Mary alone is the brige, by which God descended vnto Man.* And yet the same Father more (*ubi supra.*) *This is the Bedchamber (meaning the B. Virgin) in which the Word espoused Humane flesh.*

Epiphanius (Serm. de laud.

B. Virg.)

B. Virg.) God only excepted, thou
(Mary) art above all. And more
(ubi supra) Hail (O Mary) who
art a spring of ever-living Water.
And yet more in the same place:
Mary upon earth, conceived God
dwelling in Heaven.

S. Hierome (Lib. 2. contra Pelag.
c. 2.) Only Christ did open the clo-
sed gate of the Virginal Wombe,
which notwithstanding allwayes
remained shut.

S. Austin (de Natura & gra-
tia.) Mary conceived more Grace
utterly to overthrow sinne, who de-
ferred to conceive, and bring forth
him, who it is evident had no sinne.
And more: (in Meditat. c. 15.)
Give me the effect of my Petition &
desire, O Lord; the glorious Vir-
gin, thy Mother Mary (my Lady)
intreating praying, and prepayling
for me, with all thy Saints.

S. Chrysostome (de laud. B.

Virgi-

Virginis. Hayle, O Armoury of life,
Hayle, example of a Gem exceeding
all price, Hayle, Vine producing
I saye Grapes.

Origen (hom. 1. de diuersis.)
Christs Mother, an immaculate
Mother, an incorrupt Mother, an
untouched Mother.

Iustine (quest. 136.) God did
not chuse any one of the Ordinary
Sex of Women, to be his Mother,
but her, who should surpass all o-
ther in Vertue.

Ephrem (Orat. de laud. B.
King. & Thom. Mary) art the help
of those who sinne, and are deli-
uered of sinne: Thou art a House
of bow, who are troubled with a
bow in the comfort of the World,
and hope of such, as are in the
World And more liked. Hayle,
O cleane, and beautiful Vessell of
God. And further And Thou
art my Rock, O undefiled Virgin,

and present helper; I am wholly under thy authority and protection. And the same Father yet further enlargeth himselfe, saying, (vide supra.) O All Hayle, O Beare and Toy, and Hewer of the World; Hayle the Joy of Man-kind &c. Hayle the Calme Port and free of them who are tossed with waves; Finally, Hayle, O most bright Star, south of which Christ came.

Gregorina Magnus (in a. l. 1. 2. Reg.) Abbot by the dignity of her station, transcends all heights of the soul's Creation. Joy from at 21

Grillan Alexandrina: How
Epics in Nation Through Mary
Nations are brought to Tennessee.

Sophronius. (Serm. de Assum-
ptione Mariae, apud Hier.) What
further was done in Mary. What
Purity and simplicity, all grace and
Truth, all Mercy and Justice, which
looked down from Heaven. 270 230

I will conclude (omitting diuers others for breuity) with S. Bernard (*Serms. 1. in Salve Regina*) who thus writeth : Power is giuen to Mary, both in Heauen and earth; which power is to be able to helpe vs. And yet more (*ibid.*) Thus Mary, the Nose of the Church, as like to a Tower, to wit, high in dignity, and firme in gravity.

And now, you Gentlemen, who are the Auditours of this our discourse, I referre to your impartiall Iudgments, whether it is more probable, that all these Ancient, Reuerend, and Learned Fathers (and in them the whole Church of God) being so luxuriant, and plentifull in writing the (*Panegyricks* of our S. Lady) as you haue scene) should erre in giuing such their Prayles to Her; or rather some one or other *Marianosilix* should

erre, in seeking to disrobe her of all her due Titles, Worth, and Dignity.

Mariamastix.

Besides your former superstitious Laudatiues, giuen to *Mary*, I do not see, how you can warrant the worship, which you giue to her in practise, and in your daily deuotions. For besides your daily reciting those Prayers, which you call the *Ladies Office*, you Papists do often say the *Refary*, and the *Corone*, as you call them, vpon Beades. In which your practise, two things occurre, that lye open to superstition. *First*, the repeating of one Prayer (as the *Aue Maria*, a prayer by you all, so much prized) so many scores of tymes in one day, as you vsually do. *Secondly*, your praying vpon Beads, a doting custome, fitting

to be practised by those only, who haue mancipated their soules to supine Ignorance, and Superstition.

Mariadolus.

See, what strange Constructions *Malice* casteth vpon *Simplicity*, and *Devotion*. To discourse therefore a little vpon the *Ave Maria* (in which you so much insist) and the often repeating of it; First then, you must know, that the first part thereof was spoken by the Angell, in his salutation of the *Virgin*. The second Part, to wit, *Benedictus fructus ventris tui*, are the Words of *S. Elizabeth* to the *B. Virgin* when she came to visit her; all which is recorded by the holy Euangelist (*Lue. i.*) The last Part, that is, *Sancta Maria, ora pro nobis &c.* is the Additiō of the Church to the two former passages. Now what

hurt

hurt or danger is there in saying this salutation? Since it imprinteth in vs a continuall, and gratefull Memory of the miraculous Mystery, of our Redemption.

Touching the often repetition of it, in reprehending whereof, you idly beate the ayre. For if our Saviour praying in the Garden, did repeate one and the same Prayer, thrice, to wit, *Pater, si possibile est, transcede me calix iste. Father, if it be possible, let this Cup passe from me*; Of which Point the Euangelist sayth, (*Math. 26.*) *Oravit tertio, eundem sermonem dicens*; He prayed the third tyme, saying the same Words; Yf our Saviour (I say) repeated the same Prayer thrice; Why may we not repeate the *Aue Maria* seuerall times without superstition? Againe, if it be

lawfull to repeate once a day, the *Pater noster qui es in celis* &c. why may we not iterate twice or thrice a day the same Prayer? And if so often, why then not so many scores of tymes, as we will? And the like may be said of the often repetition of the *Aue Maria*; seeing no reason, can be giuen for the restraining the number, in saying of either of them.

But to proceed further. The *Rosary* (mentioned by you) is also called the *Psalter of the Virgin*. It consisteth of fifteene *Pater noster*s, and one hundred & Fifty *Aues*. It was first instituted by *S. Dominick*, to extinguish the Heresy of the *Albigenses*. The number of the *Aues*, is inuented after the manner of the *Psalter of David*, which contayneth an hundred & fifty *Psalmes*.

as the *Rosary* containeth fifteen *Pater noster*s, and an hundred & fifty *Aue Maria*'s. You are to know further (*Mariamastix*) that there be fifteene *Misteries* of our Sauour *Iesus Christ*, and the *Blessed Virgin*, touching the *Incarnation*, the *Passion*, and what passed after the *Passion*; And that in the contemplation or meditation of euery one *Mystery* in particular, one *Pater noster*, and ten *Aues* are to be recited. The first fyue of these *Misteries* are called, *Ioyfull*, the second fyue, *Dolorous*, the last fyue, *Glorious*

Concerning the *Corone*, in like sort specified by you: it consisteth of six *Pater noster*s, and threescore, and three *Aue*'s. Which number of 63. is ordayned, because the Church doth hould, that the B. *Virgin* did liue,

till she was threescore and three yeares of age. Now this deuotion being peculiarly directed to the *B. Virgin*, so many *Aues* are recited, as she liued yeares. And thus far touching the *Rosary* and the *Corone* of our Lady.

Now that the number of the *Pater noster*s, and the *Aues*, both in the *Rosary* and the *Corone*, is reckoned by help of Beads; this is only to ease and help our memory in performing the due number. Neither is the vse of praying vpon litle stones (which is all one, as vpon Beads) lately sprung vp; for it is most ancient (and therein warrantable) as appeareth from the acknowledgments of the *Centurists* *Cent. 4. col. 1329.*) and *Osiander.* (in *Epitom. Cent. 4. p. 454.*)

Yea *Zozomennus* recordeth of *S. Paul*, the famous Monke (who
liued

lived twelue hundred yeares
since in this manner (*Histor. l. 6.
c. 29.*) *In dies singulos, trecentas
orationes Deo, velut tributum quod-
dam reddidit; Ac ne per impruden-
tiam in numero erraret, trecentis
lapillis in sinum coniectis, ad singu-
las preces singulos inde eiecit lapil-
los: Consumptis igitur lapillis, con-
stabat sibi, orationes, lapillis numero
parcs, absque expletas esse. Every day
he (*Paul*) payed to God (as it were
a certaine tribute) three hundred
prayers: And to prevent, that he
might not erre in the number, he
tooke into his bosome thre hundred
litle stones: and at the saying of eve-
ry Prayer, he did cast from him a
litle stone: And then he seeing all his
stones to be spent, and cast away
from him, he was assured, that he
had performed so many Prayers, as
were in number answerable to the
stones. Thus *Zozomene* reporteth*

of the daily practise of *S. Paul* the Monke herein: and therefore (*Mariamastix*) if you carpe at Catholikes, for their praying vpon Beads, you insolently carpe at Reuerend, & *Grayhayr'd* Antiquity.

Now touching the Misteries to be meditated vpon, aboue spoken of: The first five *Ioyfull*, are these following. 1. When the *B. Virgin* was saluted by the Angell *Gabriel*. 2. When the *B. Virgin* went to visit *S. Elizabeth*. 3. When the *B. Virgin* was deliuered of our Sauour. 4. When she presented our Sauour in the Temple. 5. When she did fynd *Iesus*, disputing in the Temple.

The fyue *Dolorous*. 1. When *Christ* did pray in the Garden, sweating drops of bloud and Water. 2. When he was whip-

ped

ped at the Pillar. 3. When he was crowned with thornes. 4. When he bore his Crosse to Mount-Calvary. 5. His crucifying betweene two theeues.

The fyue *Glorious*. 1. The Resurrection of *Christ*. 2. His Ascension into Heauen. 3. The descending of the Holy Ghost. 4. The Assumption of our B. Lady. 5. The glory of all Saints, & how the B. *Virgin* was crowned, and exalted aboue all Angells.

Mariamastix.

Well, this your superstitious deuotion consisting in a fruitles *Battalogy* and iteration (so many scores of tymes) of the salutation of the Angell, might be more pardonable, if so this salutation, or Prayer of the *Aue Maria*, did carry any peculiar Honour to *Mary*, which were not communicable to diuers o-

thers. But seeing (as I partly touched in my late *Sermon*) nothing is therein containd by priuiledge to Her, but it (and perhaps more) is found to be giuen in the Holy Scriptures to others; I therefore see the lesse reason, why you Papists should so much pryze (and consequently so often repeate) the same.

And therefore to cut vp (as it were) and *anatomize* euery part and member thereof: And first to begin with the *Angell*, who was sent to *Mary*; We read, that *Angells* were usually sent to others, and imployed in matters seeming of no great importance: Thus for example (to omit many other such passages for breuicity) *Angells* were sent to *Abraham* (*Genes. 18.*) as also to *Tobias* the yonger (*Tob. 12.*) and conuer-

sed

sed with him diuers dayes together. Inlike sort S. Iohn the Evangelist saw an Angell standing by him before the Altar (Apoc. c. 8.) What great, and extraordinary priuiledge then did Mary enioy by hauing an Angell sent to her? Now to descend to the words of the salutation: And first touching the Word, *Aue*, *Haile*, vsed by the Angell to Mary; I do fynd litle respect or reuerence, giuen to her by this Word. For do we not read, that the Iewes' euen with scorne and contempt, said to Christ himselfe, *Aue*, *Rex Iudeorum*? (Iohn 19.) *All Haile*, *O king of the Iewes*? And did not Iudas the Proditour, salute Christ, at his apprehending of him, by the word, *Aue*, *Rabbi*? (Math. 26.) Thus you see, that the salutation vsed by this word, *Aue*, of-

ten carieth with it disgrace and contempt: so far was *Mary* from being much honored by this Word, vsed by the *Angell*.

Mariadulus.

Before you proceed further (*Mariamastrix*) in this your commentitious Comment (for I can call it no better) let me intreat you to pause a litle. I see, you intēd to spread your selfe much therein; My memory is but weake, and if I should suffer you to giue the reines to your selfe in this your discourse, before the last part were ended, I should forget, what the beginning thereof was. Therefore you must giue me leaue to reply, to what you haue already disgorged. And first, touching the *Angell*, being sent to our Blessed Lady, I do grant, that *Angells* were in like manner sent to others by God:

yet

yet the difference betweene the
seuerall manners of sending was
great, in two respects. First in the
Person, who was sent; Secondly,
in the *Embassage*. The *Person*
sent, was *Gabriel* the second An-
gell, among many thousands of
Angells; And you know, that
euen among terrene Princes,
the greater that the Noble Man
is, who is sent as Embassadour,
the greater Honour is thereby
giuen to the other Prince, to
whom he is sent.

Concerning the *Embassage*, a-
bout which the *Angell Gabriel*
was sent to the *B. Virgin*; It was
of the greatest consequence and
moment, that can be imagined:
To wit, *the Natiuity of him, who*
after was to redeeme the World.
Now, to parallell these two
Points, with that by you alled-
ged: Those *Angells* by you men-

tioned

tioned (though every *Angell* be almost of infinite dignity) were of an inferiour degree to the *Angell Gabriel*, as well may be supposed. And the busines or employments, about which they were sent to Men, was infinitely of a lesser weight, and consequence, then the *Redemption of Mankind*. Thus you see (*Mariamastix*) the more you seeke to depresse the Honour exhibited to the Mother of *Christ* herein, the more indeed by a true ballancing of the comparison here made, her Honour is exalted. Now, you must further know hereby, that among the diuers functions or offices of the *Angells*, one (and that the greatest) is, that they are sent, as Gods Legates, to signify those things, which God will haue to be signified to Men, especially

touching the busines of *Mans*
Redemption, and eternall salua-
tion. The truth of which point
the Apostle contesteth in these
Words: *Nonne omnes (Angeli)*
sunt administratorij Spiritus &c.
Are they not all (viz. the Angels)
ministering spirits, sent to minister
for them, who shall receive the in-
heritance of salvation? (Hebr. c. i.

Touching the manner of the
salutation of the *Angell*, begin-
ning with the word *Ave*; I
grant, that the same Word al-
ledged by you in your former
Examples, was vsed by way of
scorne, and treacherous intent.
But what proueth this? Doth
the abuse either of Words or
things, take away or diminish
the worth of the true vse of
them? Nothing lesse. For then
it should follow, that it were
no Honour to the Creatour of

all things, to be called, *Deus*, since this Word is not only applied to Men, of whom it is said, *Ego dixi, Dii estis: I haue said, you are Gods,* (*Psal. 8.*) but euen to the diuels, according to that, *Dii Gentium, Dæmonia,* The Gods of the Gētils are diuells. (*Psal. 95.*) Thus we gather from hence, that the abuse of the word *Aue*, doth not lessen the worth of the *Angells* Salutation by that Word. But I pray you, proceed further in this your intended *Paraphrase* of the *Aue Maria*. For hitherto you haue brought nothing, but what is triuiall, and vnworthy the cares of the Iudicious.

Mariam affix.

Howsoeuer you seeme not to prayse these my arguments, yet I cannot let go the hold of them, for to me they seeme for-

cing,

cing. But I will (according to your desire) proceed further. The next Passage presenting it selfe, is containd in the words, *Gratia plena*, full of Grace. Here I first say, that these two words are falsly translated by the old Interpreter out of the Greeke, in behalfe of the Honour of *Mary*. Secondly, I auerre, that granting the Translation were true and genuine, yet no extraordinary dignity doth accrew therby to *Mary*, but such (or greater) as is attributed to others in Holy Writ. For first touching the translation of the words, *Gratia plena*, you know (*Mariadulus*) I presume, that the Greeke Word here vsed by the Euangelist, is, *χαριτωδης*, which signifieth only, *Gratiosa*, comming of the substantiue, *χαρις*, *Gratia*; yet for your advantage

uantage, you Papists do read, *Gratia plena*. But to proceed to the next Point of my former supposall.

Mariadulus.

Nay, I pray you good *Mariamaffix*) before you go on further, let me wye away the foule asperſion, which you caſt vpon our Translation of the foreſaid Greeke Word. Here then I ſay, that *S. Ierome* (in *Epist. ad Principiam Virginem*,) whose translation, herein, we follow; *S. Ambrose* (in *hunc locum*,) *S. Austin*, (in *Enchiridio* c. 36. & *sermone* 13. 14. 15. 18. &c.) *Sophronius* (in *Assumptione B. Marie*,) *Eusebius Emysſenus*, (in *hæc verba Luca*, *Miſſus eſt Angelus Gabriel*,) and diuers other latter Doctours do with a ioynt conſent interpret the foreſaid Greeke Word, *αγαπῶν, Gra-*

tia

ria plena. Whereas you Protestants, not allowing this Translation, do agree only in disagreeing in your severall translations hereof. For some of you translate, *Gratiosa*, as it seemeth you do: Others, *Grata*; Another, *Gratis inflicata*; another againe, *Gratis dilecta*; finally another, *Gratiam consecuta*. Now I refer to indifferent Iudges, not blinded with Preiudice, whether the construction of so many ancient and learned Fathers, who with a muruall conspiracy (or rather, by a certaine diuine Inspiration) haue translated *Gratia Plena*, is to be preferred or not, before any different construction thereof, giuen by any one Protestant?

Thus much in defence of our ancient Catholike Translation of the Greeke Word, *εὐχαριστία*.

But

But now (*Mariamastix*) you may proceed, according to your former intended Method; To wit, touching the supposall, that admitting, we did translate the foresaid Word truly, notwithstanding the Honour of the B. Virgin would not appeare to be greater therby; I doubt not, but what you shall now deliuer *Hypothetically*, and by supposition, will proue as weake, & in it selfe loose and dissolute, as what you haue already spoken *Categorically* and positively. But proceed, I pray you.

Mariamastix.

I see, you euer disuallow and sleight all my arguments; yet (I trust) the Euent will proue of what force that is which I shall now alledge. Heere then I say, that admitting for a tyme, your Construction of the former

Greeke

Greeke word were true, and that Mary were full of Grace; yet this priuiledge of Grace is imparted to diuers others, and not to her alone. Therefore no peculiar Honour ariseth to her thereby. According to this my assertion, we read, that *Elizabeth* and *Zachary* were replenished with the Holy Ghost (Luc. 1.) As also the Apostles, (Act. 2.) S. Peter, (Act. 3.) S. Paul (Act. 9.) and (besides some others) all the disciples of the Apostles are said to be, *pleni Spiritu sancto*, full of the Holy Ghost (Act. 13.) Thus we see, that no *Encomium*, or Laud is giuen to Mary by the words, *Gratia plena*, which is not attributed to all these here alledged, yea in a more full manner; since these were *Pleni Spiritu sancto* (as is said) and Mary was full but of Grace, which is

but

but the Effect of the Holy Ghost;
But the Effect is euer inferiour
and lesse worthy, then the
Cause.

Mariadalm.

It is strange, to see how you
rack your wits against the inte-
merate Mother of God. But to
these your Examples I answer,
That to those, who rest more in
the sound of the words, then
in the vse of the phraze of Scri-
pture, it may seeme (I grant) a
greater matter to be *full of the*
Holy Ghost, then to be *full of*
Grace: But the custome of the
Scripture impugneth this Con-
ceite: for since it teacheth, that
many were *full of the Holy Ghost*,
and but most few were *full of*
Grace; it evidently sheweth, that
this later, to wit, to be *full of*
Grace, is so much of greater
worth, as falling out but sel-

and

do me

dome, then the former, I meane
to be full of the Holy Ghost, as
falling out more often. I meane
not hereby, that the Holy Ghost
(which is the fountayne, and
authour of Grace) should be of
lesser dignity the Grace it selfe;
but my meaning is, that those,
who are said to be replenished
with the Holy Ghost, are vnder-
stood to be full of the spirit of
the Holy Ghost, in respect only
of some particular giift of the
Holy Ghost in them, as in exter-
nally working of Miracles, or
in some other such strange, and
vnaccustomed particular thing.
But who are said to be repleni-
shed, or full of Grace, are vnder-
stood to be full, and enriched
not only with one giift of the
Holy Ghost, but with Iustifying
Grace, and abundance of all the
giifts of the Holy Ghost, so far as

Mans

Mans Nature is made capable of them.

Mariamastix.

Admit for the present, this your doctrine were true, touching those, who are said to be full of the Holy Ghost, and those who are full of Grace, and that my former Examples by this your wise distinction could be auoyded, yet is your cause little bettered thereby, seeing we fynd, that not only our *Sauour*, but also *S. Steuen* (*Act. 6.*) are said (to vse the same words giuen by the *Angell to Mary*) to be *pleni Gratia*. Thus *S. Steuen* (and by the same ground, many other Martyrs) doth equall *Mary* herein.

Mariadulus.

It is most wonderfull, to obserue the procacity, and insolency, which the Sectaries of

this

this age, do vent out against the B. Virgin, and how they labour to make her become prostrate to dishonour and contempt. Touching this your poore argument (*Martinus*) you must vnderstand, That all those, who are said to be full of Grace, haue not one, and the same measure and proportion of Grace. For we see, The fountayne or Well-spring is full of Water; the Riuer from thence streaming, is full of Water; yea the lesser riuets or brookes are also full of Water. Notwithstanding the Water in the Fountayne is more in quantity, and better for purity and clearenes, then the Water in the mayne Riuer; and the Water in the Riuer, greater and purer, then the Water in the Riuets, or small Currents.

So Christ is full of Grace, as

the *Fountain*, or *Wellspring*,
 from whence *Grace* doth origi-
 nally flow, and is deuied to all
 Men: The Mother of *Christ*, as
 the riuers next to *Christ* the foun-
 tayne, is full of *Grace*; Which
 riuers, though it hath lesse water
 in it then the *Fountain*, yet it
 runneth with a full streame. So
Sarah is also full of *Grace*, yet
 in compar of the *Riuer* (our *B.*
Lilly) but as a shallow riuulet.
 And this is the iudgment of
 these Fathers following, con-
 cerning this point, to wit, of *Am-
 brose* (*in hunc locum*.) *Emysent*
(in hunc locum), *in hac uerba*, *Missus est*
Angelus Gabriel. *Chrysologus*
(Serm. 142.) *Beda* (*Homil. 8. de*
B. Uirgin.) and *Ambrosius* (*lib. 6.*
in Cant. Cantabrom.) But passe
 on forward (*Mariam affix*) in
 this your vndertaken *Glosse*. 170

Mariamastix.

Well, to forbear (for greater expedition) to reply to this your conceyted Answer, what construction can you give to those words following, *Dominus tecum*, and the other, *Benedicta tu in mulieribus*, to advance Maries honour thereby? Here I say, that these words, *Dominus tecum*, import no more, but that the *Angell* prayed, that the Lord might be with Mary; Which I prove to be true, since the very same Words are vsed in the same sense even by *Angells* to Men (*Judic. c. 8.*) as also by Men to other Men (*Ruth. 2.*) In like sort, those other Words following, *vs. Benedicta tu in mulieribus*, are to be interpreted, to be a Prayer of the *Angell*, that Mary may be blessed. Furthermore, this benediction of the

Angell is not to beare comparison with the blessednes of *Men* (which may be thought to be greater) but only of *Women*; and so accordingly it is restrayned by those words, *in mulieribus*. Now in either of these short clauses, where is *Mary* extraordinarily honored by the *Angell*, since the *Angells* pray for men in generall?

Mariadulus.

It seemes (*Mariamastix*) you will euer be your selfe; I meane, you will euer continue in your deplorable Malignity, against the Mother of the Redeemer of the World. To come to your Obiections, First, touching the words, *Dominus tecum*; they signify not a precation, or prayer (as you surmize they do) but an absolute Enunciation, deliuered by the *Angell*, that our Lord

is already with the Virgin; For it is not to be doubted, but that these Words, *Dominus tecum*, are an explication of the former Words, *Gratia plena*. And therefore both the Sentences are to be vnderstood after one and the same manner; To wit, that seing the B. Virgin was full of Grace, in that she was replenished with diuine Gifts; that consequently our Lord was with her; and did spiritually inhabit in her. And accordingly S. Austin thus expoundeth the words, *Dominus tecum*, saying, (*Serm. de tempore 18.*) *Ita est Dominus tecum* &c. Our Lord is so with thee (O Mary) as that he is in thy hart, in thy wombe; He doth replenish thy soule, replenish thy flesh: And conspiringly hereto all the Fathers aboue alledged, touching our former interpretation, of the

Words *Gratia plena*, do agree.

To descend to those other Words of the *Angell*, *Benedicta tu in mulieribus*, and to your *Scholiast* given of them; I affirme first, that these Words do not import only a *Prayer*, but a *positive Assertion*, for the *Angell* doth not pray, that the *Virgin* should be blessed of God; but doth only pronounce and affirme, that she is already blessed. My reason hereof is this: In that she could not wish for any greater benediction of God, then that she should be full of *Grace*; but at that very instant she was full of *Grace*, as above is demonstrated. Furthermore, the same appeareth even from the texture of the words of the *Salutation*; For since, these severall short passages, *Gratia plena*, *Dominus tecum*, *benedicta tu in mulieribus*,

lioribus, are in one, and the same period of Scripture, and are delivered in the same Tenour; they ought therefore to be interpreted after one and the same manner. But the two former Passages, to wit, *Gratia plena*, and *Dominus tecum* (as we have shewed) do containe a positive Annunciation or Affirmation, and not a Preection, or Option and Wishing. Therefore we may irreplably conclude, that this third Passage also, viz. *Benedicta tu in mulieribus*, ought to be interpreted in the same manner after the two first Clauses.

Now to that, where you say, that the Benediction here ascribed to the B. Virgin, is restrayned only to the degree and proportion of the Benediction given to Women, and not to Men; since we read, *in mulieribus*, that is,

inter mulieres, and not, *in beatissimis*, and therefore ought not to be of that weight and dignity with that benediction, which is giuen to Men: To this I answere, that since our B. Lady is a Woman, and not a Man, therefore the Comparison of the Benediction ought to be only of those, who are of the same Sex, or kind. Thus much (*Mariamastix*) touching your Paraphrasing, and our Catholike illustration of the Salutation of the *Angell* to the Blessed Virgin. Yf you haue any more dregs to draw out of your former Vessell, forbear not, but let them run forth, without further delay.

Mariamastix.

I will beate downe the force of all this your former explanation of the *Angells Salutation*,

euen

cuen with this one vnanswera-
 ble, and choaking Argument. It
 is taken from *Christ* his owne
 Words, and it is this. Yf *Mary*
 be not blessed at all, how then
 can your former interpretation
 (by which you so much magni-
 fy her) be true? That she was
 not blessed, *Caluin*, my May-
 ster (in his *Harmonia*) and I do
 thus proue. You know, we read,
 that a certaine *Woman*, mentio-
 ned in *Luke* 11. saying to *Christ*,
Beatus venter qui te portauit &c.
Blessed is the wombe that bare thee,
and the paps that thou didst sucke;
Christ answered (or rather re-
 prehended) her in these words:
Quinimo beati, qui audiunt ver-
bum Dei, & custodiunt illud: Yea
rather, Blessed be they who heare th.
Word of God, and keep it. Now
 from these Words of *Christ* I do
 euict, that they did deny that

(to wit, that she was blessed who bore *Christ*) which the *Woman* afore did speake; and did affirmethat, which was not said; Which is as much, as to say, that *Christ* denied *Mary* to be blessed, and did restrayne blessednes only to them, who heare and keep the Word of God. This is my *Aries*, wherewith I beate to the ground the whole *Systema* and frame of your Romish explanation of the *Anc Maria*.

Mariadulus.

Peace (*Mariamaffix.*) Tell me, what hope can he haue to be hereafter of the number of the *Blessed*, who endeauours to exterminate the *Queen of Hea-*
men, out of the number of the *Blessed*? And haue you not a horreur to wound the *Mothers* honour, with the *Sonnes* misconstrued Words? O serpentine

and

and almost unpardonable malicious! But to your Reason, which you vauntingly call your *Aries*; I grant, that *Calvis* (your Idol) argueth according to your Method herein. But let *Calvis* repent (but O! now it is too late, since his poore soule remaines in everlasting paynes) and you repent also of these your both blasphemous speeches. Take notice then, that our *Sanctus* Words in his former Answer to the Woman, imports thus much; *Ye are better*. But who sayth, *Tea rather*, is presumed to affirme both that, which is said, and that which is to be said; But withall preferreth that to be said, before that, which is already said.

For example, if one saying, This is a fayre *Sapbyre*; you should answer, yea it is rather a fayre *Diamond*; you do not

deny it to be a Saphyre, though withall your Words impleve, that a Diamond is a richer stone then a Saphyre. But to proceed further in this my Answer. Admit, that Christ had said in expresse Words: *The Wombe, that bare me is not blessed; neither the Paps, which I did suck; but they are blessed, who do beare the Word of God, and keep it.* Admit, I say, so much for the tyme, yet could neither Calvin, nor you from hence infer, that Christ denied that, which the Woman had spoken. For do we not thus read (*Ose. 6. Matth. 9.*) *Misericordiam volo, non sacrificium: I will, or expect Mercy, and not Sacrifice,* and yet it cannot be necessarily deduced from these words, that God would not haue Sacrifice; but only, rather lesse to haue it, then Mercy. In like sort, it is

said:

said (*Matth. 10.*) *Non estis vos, qui loquimini, sed &c.* It is not you that speaks, but the Spirit of your Father, which speaketh in you: Yet we cannot from hence conclude, that the Apostles did not speake; but that it was rather the Spirit, which spake in them, by way of suggesting, what they were to speake. Thus in such kind of speeches, that which seemes absolutely to be denyed, is not denyed, but only in reference, or comparison of some other thing. Now from these premisses it followeth, that Christ in the former words, was so far from denyng, that the wombe was blessed, which did beare him, as that he rather affirmeth the same, as Bede and Theophilactus (in Comment.) and also S. Chrysostome (*apud S. Thomam*) do teach.

Thus

Thus far *Mariamastix*) touching the Catholike Exposition of these former Passages of Scripture, above insisted vpon by you. Only before I giue a full stop hereto, I do demaund of you, how you can Apologize for your selfe, at the most dreadful day, when our *Sanctus* coming in all pompe and glory, to iudge the actions of every particular Man, shall say to you? Thou poore Miserable man, couldest not thou be content to perpetrate diuers sinnes, out of thy owne frailty; but that thy illimitable wicked disposition (for thy greater damnation) must needs arrive to that ascent and straye, as that not only (by Day of inference) so depreasse the worth of thy Redemption; but also to wrong the Honour of my most deare Mother (and in her, my honour and dignity) with

thy envenomed tongue, by detorting
my owne words (delivered of her) to
her disgrace, and contumely; so
making me to lessen her worth and
excellency? I say (Mariamastix)
what can you plead at that tyme
for your excuse? But proceed
further in this your vndertaken
Scene.

Mariamastix.

You vse a redundancy of
speech, and fulnes in words a-
gainst my arguments, thereby
to seeme to lessen their forces.
But I will proceed to other
Points. And next what say you
to Iohn Baptist? Whose worth
the sacred Scripture celebrateth
in these Words, (Matth. 11.)
*Inter natos mulierum non surrexit
maior, Iohanne Baptista: There
hath not risen among the borne of
Woman, a greater, then Iohn the
Baptist.* Heere you see, the Su-
premacie

premacie of all Mankind is ascribed to *John Baptist*. Hence then it followeth, that *Mary* (whom you seeke to aduance aboue all both Men and Women (since she was borne of a Woman) is inferiour in dignity to *John Baptist*. Heere now (*Mariadulus*) I hope, you will yield to the Words of *Christ*; And consequently, then must *Mary* yield all superiority to *John Baptist*.

Mariadulus.

The knot of this your difficulty is easely loosed. And first, if the words by you alledged, were so strictly to be taken, as you pretend, then should *S. John Baptist* be greater, then *Christ*, the Redeemer of the World; seing *Christ* is one of those, who are borne of Women.

Secondly, euen Reason demonstrateth the contrary to

your

your Assertion: For how can any Man be induced otherwise to believe, that since *S. Mary* is the Mother of the Redeemer of the World, *S. Iohn Baptist* only the Precursor of the Redeemer of the World, but that the B. Virgin should be so much greater, then *S. Iohn Baptist*, by how much she did stand more neere in coniunction to *Christ*, then *S. Iohn Baptist* did stand?

Thirdly, and lastly, I say, that (as *S. Ierome* doth teach) *S. Iohn Baptist* in these Words spoken by *Christ*, is compared only with the Holy Men of the Old Testament; But *Christ*, and his Mother, as also all the Apostles, do belong to the New Testament. Thus (*Marianastix*) you may perceave, how the smoake interposed betweene the Truth and your sight, touching the

bal-

ballancing of *S. John Baptist* (my holy Patrone, and I his poore suppliant) with the *Virgin Mary*, is easely dissipated, and dispelled (as a cloude before the sunne) through the cleare illustration of the sense of the former Words of *Christ*. But continue (*Mariamossix*) in your undertaken Prouince.

How do you warrant so many Feasts and Holydayes, celebrated by you with great pompe (I may well say, with superstition) in remembrance of *Mary*? A point, in which I insisted in my *Sermon*? I tell you plainly my Spirit can hardly brooke them: *Christ* himselfe hath no more (if so many) peculiar feasts appointed by the Church, then his Mother hath. Do not then you Papists equall her in

honour with *Christ*, since in celebrating her Memory you do equall her with *Christ*? O impious deuotion!

Mariadular.

This your Cloud of Errour is easely dissipated and dissolued. First, I say, How many Solemnities soeuer are kept by the Church in honour of our B. Lady, they all (though externally resting in the veneration of the Holy Virgin) are by the mediation of her, terminated in *Christ*; And therefore they may be truly and vertyually called the feasts and solemnities of *Christ*, since they are instituted in honour of the B. Virgin, only (and not otherwise) as she is the Mother of *Christ*, our Redeemer. Thus (for example) the Honour exhibited to any great favorite of a Prince, may
be

be iustly said to be giuen to the Prince himselfe, since the true Cause of the exhibition of the Honour, is the Grace and Fa- uour, which the Prince beareth to such a Worthy Personage.

Secondly, I answered, that if these seuerall solemnities of our B. Lady may not iustly and de- seruedly be obserued; then hath the whole Church of God sorely erred (and this for many ages together) both for the In- stitution, and practise of them; And such as you are, (*Mariamastix*) only should the truth in impugning of them; the grossenes of which conceite to apprehend, I refer to any man, enioying but his five senses.

And thus *Mariamastix*.

You seeke (*Mariadulus*) to beare me downe with the streame of many impertinent

Words,

Words, the refuse of discourse; but with force of reason you do not. And were it not, I am loath to expatiate further in discourse, then the particular subject now disputed off, would well suffer, I could easily dissolve your argument drawne from the authority & custome of the Vniuersall Church. But this tyme, and the present Occasion do not permit it. But to giue the reynes to your owne desire, and seeing you speake so highly, and vauntingly of the seuerall feasts & solemne dayes of *Mary*, you may insist in them at your pleasure, and produce your chiefeft Reasons, vpon which you anchour your iudgment therein.

Mariadmir.

I will satisfy your motion. But before, I must tell you, that

- I do

I do not labour to beare you
downe (as your phraze is) with
a streame of many impertinent
Words. No, for I acknowledge
that an overcharge of needles
words, is but smoake of speech.
But to hasten to the severall
feasts of the immaculate *Virgin*.
I will begin with the feast of her
Nativity, then of the *Annuncia-
tion*, next of her *Purification*, &
lastly, of her *Assumption* into
Heaven. As for the feasts of her
Presentation, and *Conception*, be-
cause they are not kept with so
generall a Solemnity of the
Church, as the former are, I will
passe them over.

Now touching the feast of
the *Nativity* of our Blessed *Virgin*,
which falleth vpon the eight
day of *September*; Yf we will
take into our consideration,
who she is, (whose *Nativity* we

do celebrate) and to what end she was borne, we shall easily give allowance of that festiual Tyme. The *Arke* (we read) was curiously wrought, only to the end to keep within it the Law of *Moyſes*; And ſhall not then *She* be of an extraordinary Perfection (and conſequently the tyme of her Birth worthy all due veneration) within whole moſt chaſt Wombe was enclouſed the Sauſour of the World, & who abrogated the Law of *Moyſes*?

Again, this feaſt is the Birth day of Her, who being a *Virgin*, is the Mother of God and of her Creatour: *Geniſſi, qui te fecit* (ſayth the Church of her) & *in eternum permanens Virgo.* (in office B. Virg.) And hereupon it came to paſſe, that the Ephesian Council (being one of the firſt

four Councells) consisting of two hundred Bishops, was chiefly assembled for determining, that it should be holden as a Catholike Verity, and an Article of Fayth, that the most Glorious Virgin Mary was the true Mother of God, And thereupon she is called, *Dei uero*, that is, *Deum pariens*.

Now, what honour is due to Her, is partly knowne by this *Axiome* in Philosophy: To wit, that there is such a neere Interlinking betweene the Effect and the Cause, as that (if there be no just hinderance) the one doth participate of the others worth and Perfections. Therefore it followeth, that with what accidentall Perfections of Wit, of Beauty &c. *Christ* was indued, the same did the *B. Virgin* (though in a lower proportion) enjoy.

Haue

Haue we not then iust occasion
to say, that only such a Mo-
ther, deserued to bring forth so
worthy a Sonne, and only such
a Son he deserued to haue such a
Mother? For as she gaue to him
the *Humane Nature*, so he gaue
to her *Fulnes of Grace*. Thus the
Glorious Virgin for his humane
Nature was his *Mother*, and she
in respect of *Grace*, his *Daugh-*
ter; And thus the *Mother*, is be-
come the *Daughter*, & the *Sonne*,
the *Father*. Thus who will truly
consider and ponder the digni-
ty of the *B. Virgin*, shall fynd he
hath iust reason to say with the
Catholike Church: *Natiuitas*
tua, Deigenetrix, Virgo, gaudium
annuncians vniverso mundo; Ex
te enim ortus est Sol Iustitie, Chri-
stus Deus Noster. (in offic. *B. Virg.*)
And thus far in Apologizing for
the feast of the *Nativity* of the

Holy Virgin Mary; Only I will conclude, that we see it is the custome (and most laudable) that Princes will haue their owne Birth-day, or the Birth-day of the Heyres apparent, to be kept yearly, with all Royall Pompe and Solemnity; And shall then the Nation of Hor, who brought into the World the King of Heauen and earth (in compare of whom all terrene Princes are but poor worms of the earth) be wholly conserued? Such is the blindness of Innovation in matters of Religion.

To descend to the feast of the Annunciation of the Glorious Virgin being the 25. of March. And here we may well call to mind, that temporall Potentates do use to send some one or other of the chiefest of their Nobility,

as Embassadour to other Princes, according to the greatnes of the subiect of their Embassage. And by the worth of the Embassadour, we may make a conjecture of the Worth of the Prince, to whom the Embassage is sent. Yf then the *Angell Gabriel* (being the second, among so many Millions of Angells and Celestiall spirites) was sent by God, so bring the B. Virgin the comfortable Salutation of her future being the Mother of the Redeemer of the World, doth not this, most lowdely, such trumpet forth to all Christians, both the supreme dignity of the Virgin, to whom the *Angell* was sent, as also the infinite worth of the Embassy? And may not then the remembrance of so Great an Embassage be yearly kept with solemnity? It being

Great, for the Person, from whence it came, being *God*; *Great* for the Person, to whome it came, the most *blessed*, and *Holy Virgin*; *Great* for the Person, by whom it was sent, the *second Angel* of the *Celestiall Court*; and lastly *Great*, for the busines and subject, which it concerned, to wit, the *Redemption of Mankind*.

But to proceed further. The Reasons, which do warrant the solemnity of her *Nativity*, do also warrant the institution of the feast of the *Annunciation*; Since the chiefe Mysteries were perfected in her *Annunciation*, so. the accomplishment whereof she enioyed her *Nativity*. And therefore heere we may with exultation and ioy sing, with the whole Church of God: *Re-
rate Cell desuper, & nubes pluant
lactum; aperiatur terra, & ger-*

minet Salvatore. (Isa. 45.) For this was the tyme, when the *Angell* saluted the *Virgin*, vnfoulding to her from God, that she being *Earth*, should neuertheless bring him forth, who should saue the *World*, drowned afore for so many ages, in sinne and damnation. Therefore as that Nation, which hath liued for many hūdred yeares, in extreme thraldome, and seruitude to a most tyrannous Prince, could not but iustly reioyce, and with all celebrity much honour the tyme, when infallibly it should be declared to the People, that at such a neere ensuing tyme, their Vassallage should cease, & that they should be restored to their former freedome: Even so heere, when the *World* did take notice, that the *Eternall Word of God* should be incarnate.

ted in the wombe of the *B. Virgin*, to redeeme Mankind from the Tyranny of the Diuell, it ought highly to prize the Time, and celebrate it with an yearly Iubily and Exultation, in remembrance of so most comfortable a Message.

I say furthermore: Seing *Iesus Christ* was to redeeme the World with the effusion of that bloud, which he tooke of the *B. Virgin*, it therefore may be said in a sober Construction (for racke not my words vnto a bad and neuer-intended sense) that the said glorious *Virgin* in some sort, concurred to the Redemption of Mankind.

I add to the former reasons, that true it is, that God could haue made a better Heaven, a better Earth, a better World, & better Men, then he hath made;

but

but he knew not how to make
 a better & more worthy Work,
 then to make God, *Man*. This
 then not to be denied, hath not
 the Church of Christ most vr-
 ging inducement, to celebrate
 with an Anniverſary Honour
 and reuerence, that moſt happy
 howre, wherein the Worke of
 our Redemption firſt ſpoke it
 beginning, according to thoſe
 words of the Angell to the Vir-
 gin: *Ece concipies, & pariet, &
 vocabitur filius Altiffimi?* (Luc. 1.)

Marianastix.

You have ſpoken inough
 (*Mariadulus.*) But how ſoever,
 I do thinke, that theſe two feaſts
 already diſcourſed of, were ſuf-
 ficient (if not too many) for
 the remembrance of *Mary*.
Chriſt himſelfe hath but foure
 or fyue ſpeciall feſtiuall tymes,
 kept with celebrity of his re-

membrance; Two then are i-
nough for the remembrance of
a Woman. In regard whereof,
you may passe over in silence
those two other feasts vsually
celebrated by you; I meane the
Purification, and her *Assumption*.
Mariadulus.

O, Enuye not the glory of
the *B. Virgin*! For how can it be
thought, that you truly reue-
rence *Christ*, who endeavour to
diminish the reuerence due the
Mother of *Christ*? Concerning
the other two feasts of the Vir-
gin (by you somuch disesteem-
ed) I will a litle touch vpon
them; not so much for your sa-
tisfaction (for none it seemes
you will receaue) as to shew to
the Auditory here present, the
Reasons, which moued the
Church of God to institute, and
yearely celebrate them.

First then touching the feast of the *Purification*, being the second of *February*: For the better vnderstanding of the reason of the Institution of this feast, we are to remember, that the old Law appointed, that if any Woman should cōceiue with Child by a Man, and it to be Male, the mother should be accounted vncleane seauen dayes, then the child should be circumcised the eight day. And further, that she shall not touch any holy thing, nor enter into the Temple, till the end of forty dayes; at what tyme she shall go into the Temple, and offer her Sonne in the Temple, in memory that the Hebrews departing out of the Land of Egypt, the Angells killed all the first borne of the Egyptians. This was the Law.

Now, though this Law did

not bynd the B. *Virgin*, because she conceived not by Man, but by the Vertue of the Holy Ghost, and therefore she was not uncleane) yet (as *S. Bernard* sayth) in Imitation of her B. *Sonne*, who not being subiect to the Law of Circumcision, would neuer be lesse be crucified by the Jewes: So the holy *Virgin* through the same Reason would goe to the Temple to be purified, & there would offer vp her deare *Sonne*. At what tyme old *Symeon*, of whom we read, that he was iust and feared God, expected (as the *Euangelist* recordeth (*Lue. 2.*) the consolation of Israel; & had an answer from the Holy Ghost, that before he dyed, he should see the *Anointed* of the Lord, that is, the *Messias*. And according hereto, *Symeon* finding *Christ* in the Temple with

his Mother, tooke him into his
 armes, and in acknowledgme-
 nt, that *Christ* was the *Messias*, he
 did sing that ioyfull song like
 a swan, which sweetly singeth
 before his neere approaching
 death: O Lord, now let thy servant
 depart in peace, according to thy
 Promise; for myne eyes haue seene
 thy Salvation. (Luce. 2.)

The Catholike Church at the
 institution of this feast, hath ap-
 pointed, that the faithfull *Chri-*
stians should make a solempne
 Procession. And every one of
 the faithfull should carry a little
 candle in their hand, in repre-
 sentation of carrying of *Christ*
 (who is the true light of the
 world) in *S. Symeon* his armes.
 Now for the better Remem-
 brance of all these former My-
 steries, the Church of God hath
 thought it most expedient, by

an annuall Feast, to celebrate them. And thus much briefly of the feast of the Purification.

Lastly, to descend to the feast of the B. Virgin her Assumption vp to Heauen in body, which is kept vpon the fifteenth day of August: Which feast the Church celebrateth in these words, *Maria Virgo assumpta est ad Aethereum Thalamum, in quo Rex regum Bellato sedet folio: (in offic. B. Virg.)* As also in these other, *Assumpta est Maria in calum; Gaudent Angeli, laudantes benedicunt Dominum. (ubi supra.)*

Touching the Assumption of our B. Lady, two things are chiefly to be weighed. The first, is the certainty of her Assumption, which all Sectaries with open mouth deny, as you (*Mariamassix*) did in your late Sermon against the B. Virgin. The second

(which

(which resulteth from the first)
the iust Reason of celebrating
her *Assumption*.

Touching the certainty of her
Assumption, *Dionysius Arcopagita*,
(in his book *de diuinis Nominibus*.)
Iuuenall Bishop of Ierusalem, (in
his Relation to the Emperour *Martianus*) and *S. Iohn Damascene*
who liued nyne hundred yeares
since (in a certaine Sermon of this
subject.) do all iointly affirme,
that by the speciall priuiledge
and Prouidence of God, it was
granted to his B. Mother, that
all the Apostles (excepting *S. Thomas*,
who came thither three
dayes after) were present at the
death of the B. Virgin. The Apo-
stles seeing the Virgin to be
dead, infoulded her reuerently
in white lianen, and layed the
Body vpon a Bere, and carryed
it vnto *Gethsamini*, with great

solem.

solemnity of the Apostles, Disciples & other deuout Persons, and there made a Graue, in which the Body was layd.

The foresaid S. *Damasus* recordeth, that S. *Thomas* (the Apostle) came three dayes after her interring, and hauing a thirsting desire to see the dead Body, in regard of his absence at her death, intreated the other Apostles to open the Graue vnto him, that he might see the dead Body, and do honour and reuerence vnto it. At his request they opened the Graue, but found there no Body at all; but only the linnen, within which, the said sacred Body was infoulded, and which all perceaued a most sweet savour and smell in the same place. Vpon the wonderfull and vnexpected sight whereof, all the Apostles concluded,

that

that our Lord, who had taken
flesh of Her, would grant her
the Honour of rising, before the
day of the Resurrection, and
that she should as well in Body,
as in Soule, presently ascend vp
to Heaven. I will add hereto,
what *Innocent*, the foresaid Bi-
shop, sayth; to wit, That this
stupendious Wonder was not
seene by the Apostles only, but
also by *Timothy Bishop of Ephe-
sus*, and *Dionysius Arcopagita*,
both of them being Disciples
of *Saint Paul*, and both being
present thereat, as also by *Hie-
rotheus*, and diuers others Saints,
witnesses thereof.

These Premises are the
ground, whereupon the Catho-
like Church resteth for the be-
liefe of the B. Virgins *Assumption*
into Heaven both in soule and
Body, before the Common day

of the Resurrection. And to the former proofes I may adioyne these following. The *Centurists* do witnesse (*Cent. 5. c. 10. col. 1127.*) that *S. Austin* did write a Booke, entituling it, *De Assumptione Virginis Mariae*. The opinion of which doctrine was so anciently receaved, that the *Emperour Mauritiuſ* (more then a thousand yeares since) celebrated a festiuall day thereof, as *Nicephorus l. 17. c. 28.* recordeth. Yea the certainty of this doctrine is further proved from the authority of *S. Ierome*, in a notable Sermon, styled, *De festo Assumptionis Mariae*, though some others ascribe it to *Sophronius*, in tyme his equall. In regard of the great Antiquity of which Feast, we fynd *Dreserus* (the Protestant) to reprehend *Pope Damasus* herein, thus saying:

ing (*de festis diebus* . p. 148.) *Damasus* ordained the feast of the Assumption of Mary, in the year of Christ, three hundred, sixty foure, with an vngodly Use, that thereby Honour might be given unto Her, and Prayers offered vp &c. Thus this Protestant.

But I will conclude this point with one most conuincing argument, taken from *S. Bernard*, who thus disputeth hereof: Seeing God hath discovered and reuealed the Bodies of many Saints (which lay hid in diuers places) that they might be honored of faithfull Christians, it then ineuitably followeth, that if the sacred Body of the *Blessed Virgin* had beene still on earth, he would in like manner haue made knowne, no doubt, in what place, or Countrey it did lye: For it not being certainly

knowne,

knowne, where that Body or any part thereof is in any place of the World, although there be found and knowne some relicks of her garments; it may be irreplably concluded, that her Body is not to be found in earth, but only in Heaven. And this is *S. Bernards* demonstration in this Point.

Thus much in prooffe of the certainty of the *Assumption* of the *B. Virgin Mary*. Now it being once granted, that her Body was assumed vp to Heaven, how much reason hath the Church to record her *Assumption*, by instituting thereof an yearly feast. And to read in that her Honour, *Hodie Maria Calor ascendit gaudete, qui cum Christo regnatis eternum et Exaltata est Sancta Dei Genitrix, supra Choros Angelorum, ad celestia regna?*

I will

I will conclude this Point, only saying, that if most Countries do yearly obserue, with honour, the day of the Coronation of their Prince; May not then we Christians keep with a more speciall Solemnity the tyme, when the B. Virgin (who brought forth him, who is the King of Heauen and Earth) first by her Assumption enioyed, not a temporall Crowne, but the Eternall Crowne of Heauen?

Thus far (Mariamastix, and the rest of you Auditours here present) for the iustifying of the Catholiks their keeping all the former foure yearly feasts, and solemnities of the B. Virgin.

Mariamastix.

Well, to let all this passe, touching the former feasts, as much (if not too much) discouraged of; I would haue you

(*Maria*

(*Mariadulus*) to take notice, that I haue beene a Trauayler, and haue breathed the ayre of your Popish Countries. And indeed these eyes of myne haue beene witnessles, that you Papists do there giue vndue veneration, not only to *Mary* herselfe, but euen to her Image and Picture. How often haue I seene (to my great disedification, but strenghtning me in the Gospell) an *Image of Mary* placed, either in a Church, or in the corner, & turning of a Street; To which some haue kneeled downe, and prayed, whether to the Image of her, or to her, I know not; Others, as they passed by, haue made a knee, and put their Hat off. Yea I haue seene some of those Images cloathed (as it were) with fyne Vestments, & waxen Candels burning, before them.

them. I haue further obserued, how in most great Townes, the chiefe Church is dedicated to *Mary*; whereas all Churches are to be dedicated to *God* alone. And therfore it seemes Idolatry, to performe that worship to *Mary*, which ought to be performed to *God* alone. Againe, in most townes of Note, there is a certaine *Sodality*, or *Company* of Men and Women, who are called the *Sodality of the B. Virgin*. Now to what end is this *Sodality*, if *Mary* be to be worshipped of all? since this may be effected without making any peculiar *Sodality* or *Confraternity*? To be short, I haue obserued, that three severall tymes every day, at the ringing of a Bell, to wit, at six of the Clork in the morning, twelue in the day tyme, & six at the night, ech Man is to

fall

fall downe on his knees, yea if
it be in the streets, so say some
Ave Maria's. O manifest and
grosse Idolatry in you Papists!

Mariadinas.
O manifest and grosse Igno-
rance, in you Professours of the
Gospell! Touching your tra-
uell, it may be, you haue beene
in Catholike Countries; And
if you haue reaped no profit
thereby, being on all sides in-
compassed with the sight of de-
uout Religious Men, and pra-
ctise of Vertue, thanke your
selfe seeing it should seeme, that
during your stay in those pla-
ces, you laboured to vaine your
owne forces more strongly to-
gether; and so your pertinacy &
dignes in iudgment increased,
is in selfe (as I may say) per-
seuerant. Now touching
the Worship, which (you say)

you

you haue scene in Catholike Countries, exhibited to the Image or Picture of the Blessed Virgin, I can but grieueto see, how Ignorance is masked vnder the veyle of Saryricall Reprehension; and that the shew of Reason should produce in Man, the Effects of the war of Reason.

Therefore, though the handling of this Point toucheth vpon a new Question, to wit, the *worshipping of Images*; Yet for your Instruction (though it seemes you can hardly brooke this word) obserue what the Catholike Church teacheth therein. *First*, it teacheth, that the honour is not done to the Image, as it is wood, or stone, or the like, but it is done to the Saint, whose Image it is, by the mediation whereof the Honour is so transferred. *Secondly*, the Lear-

ned do teach, that so far forth,
as concernes exterior Acts of
worship, it is not easy to distin-
guish the severall kinds of Wor-
ship; of which some kind is due
only to God, other to Saintes,
and Men. For almost all exte-
riour Acts are common to eue-
ry kind of adoration and Wor-
ship, excepting *Sacrifice*, which
is peculiar only to God. And ac-
cording hereto we fynd, that
Abraham with the same exte-
riour Act of bowing his body
to the ground, did adore God,
Genes. 17. did adore the *Angells*,
Genes. 18. and did adore *Men*,
Genes. 23. Therefore to apply
this: Where you say, that you
have seene diuinites to kneele be-
fore the Image of our B. Lady,
or to put their hat off, as they
passed by the Image; this pro-
ueth not, that they giue the
same

same Honour either to the Image, or to the *Virgin* herselfe, which is due to God. For we see, the Subject kneeles to his Prince, the Sonne to his Father, and yet the Honour given to the Prince by his Subject, is different from that, which is given to the Parent, by the Child. Thus much to take away this your stumbling Block; since (as is said) not the externall Act of worship, but the different internall Acts of the Understanding and Will, consisting in a different apprehension of the worth and dignity of him, to whom the Honour is given, distinguish the Honour due to God alone, from that which is given to Saints, and other Creatures. And therefore *S. Thomas* truly teacheth, (2. 2. *quest.* 103. *art.* 3.) *That there are so many se-*

of all kinds of Adoration, as there
are severall kinds of Excellencies.

Now, touching the costly
Vestments of silke and gould,
wherewith (you say) you have
seene the Image of our B. Lady
to be (as it were) cloathed:
What proueth this? We read,
that God would haue the Taber-
nacle to be most richly adorn-
ed, so as all the Instruments of
the Sanctuary were of gold, and
the curtains of the Tabernacle, &
the Priestly Vestments were
made of silke, purple, costly
cloth, inserted with pretious
stones; as appeareth in Exodus
Cap. 25. 26. 27. & sequent.

This then being the pleasure
of God in the old Testament,
(which was but a Type or figure
of the New Testament,) what
dishonour to God, or Idolatry o-
therwise do we commit, in a-
dorning

dorning with curious Vestments;
the Image of the Mother of
God?

And as concerning *Waxen Can-*
dles burning before her Image;
These lights do but represent
the Light of the Sonne of her, be-
fore whose Image they burne;
since he is the true light of the
World: *Ego sum lux Mundi.*
(*Joan. 1.*)

And that lightes were burning
in the day tyme, in the Churches
and other holy Places (and
this Use to be in the Primitive
Church) is proved, from the
Authorities of *Eusebius*, (*l. 4. de*
vita Constantini c. 66.) from
the fourth of Councell of *Car-*
thage, (*Can. 6.*) from *Ierome*,
(*contra Vigilantium. c. 3.*) as also
from the Confession of the *Gen-*
tuists (*Gen. 4. vol. 497.*) Thus
much (*Marianus*) in full

lution of your two former silly
Obiections. But to proceed to
the rest. Touching the dedication
of Churches to the Mother of God;
I first say, True it is, that in most
Cittyes; some sayre and sum-
ptuous Church is dedicated to
her; but this without any indi-
gnity to God, as if he were depriv-
ed of his honour thereby. And
therefore for your better in-
struction (*Marianistix*) you are
to conceaue, that where we say,
S. Maries Church, in such or such
a City (and the like may be said
of all other Churches, bearing
the names of Saints or Angels)
we meane thereby, That the
Church is dedicated, only to God;
but yet in Memory, & in the Name
of *S. Mary*; and so dedicated to
God, as that therein we are (a-
mong other our Prayers) to
pray to God, by the intercession

of S. Mary. Now, how is God robbed of his honour by such a dedication?

I also further say, that in taking exception against Churches, dedicated to the Blessed Virgin, you do by such your proceeding quarrell at Antiquity. For the two Popes, Liberius, and Sixtus (both which liued aboue a thousand yeares since) did dedicate Churches to our Blessed Lady, as appeareth in lib. Pontificali. Touching the greater Antiquity of dedicating Churches to other Saints, (and consequently, & by the same ground, to the Blessed Virgin) see Cyrill. Cateches. 16. Athanasius in epist. ad solitariam vitam agentes. Eusebius. h. i. 28. ad Populum. Eusebius l. 4. de vita Constantini, c. 38. Ambrose l. 1. Epist. 5. ad Felicem Episcopum Comensem. Ierome l. con-

*tra Vigilantium; Finally Augustin
l. decima promittit c. 1.*

Touching your second Ex-
ception; I grant, there is a Com-
pany of devout Catholikes,
which make (as it were) a body
or Community among them-
selves, and called the *Society of
the B. Virgin* the Mother of God.
But what can here be disliked?
It is certaine, that all good Ca-
tholiks do beare duty and reue-
rence vnto Her; yet some of
them in practise more then o-
thers. Now if a certaine number
of them do oblige themselves
to performe more Prayers, and
austerities, also to exercise more
good Works, in the name and
honour of *the B. Virgin* as being
the Mother of our Redeemer,
then other Catholiks do; who
can iustly reprehend this, except
with all, they could iustly re-
prehend

prehend all increase of Deuotion and Piety : *in uentis suis nunquam est, quicquid bonum fuit* Math. 20.

To your last Eye-fore : It is true, that all Catholikes do re-
peate the *Saluation* of the An-
gell to the *Blessed Virgin*, and this
for the most part vpon their
knees, if the Place will suffer.
Now I much wonder, how you
can be disedified herewith, for
since it is practised in remem-
brance of our gratefull acknow-
ledgment of the Benefit of our
Redemption, you cannot be dis-
pleased with this custome; but
you must needs be also displea-
sed, that *Christ* was borne of the
B. Virgin, and after dyed for
mans saluation. And thus much
to vnloose these your former
knots, and difficulties.

Mariamastix.

Couer stocks and stones with curious Vestments, and set before them burning Tapers, as also practise these your other superstitions, as long as you will; it shall moue me nothing: Only I can but pittie such your blindness. But your superstition (*Mariadulus*) resteth not heere, for it passeth further in diuolging (as I proued in my *Sermon*) that infinite Miracles haue beene wrought at the Images of *Mary*: So ready you Papists are to enchaunt the ignorant with such doting fooleries.

Mariadulus.

Animalis homo non percipit ea, que sunt spiritus Dei. (1. Cor. 2.)
 Because such Miracles do transcend the ordinary Course of Nature, you therefore reiect them; in which your proceeding you

inter-

interleague ouer neerely with
 the Atheist (pardon my blunt,
 yet true, phrase of speech) who
 acknowledging no other God
 then *Nature* (which is but the
 ordayned and prescribed con-
 nexion of Causes, with their
 Effects) doth repute all *Mira-
 cles* as fabulous. But to confront
 this your bold Assertion, I say,
 that though in almost all Ca-
 tholiks Countries of Christen-
 dome, *Miracles* haue beene
 wrought before the Images of
 the B. Virgin, and at sacred pla-
 ces to her deuoted; yet I will in-
 sist only in some few (among
 diuers hundreds) performed at
 Loretto in Italy, and (in our
 dayes) at *Siehem*, in the Low-
 Countries, and such as any for-
 head (which hath not abando-
 ned all shame) shalbe loath to
 deny. I will begin with the Mira-

cles, wrought at Loretto; and will only alledge for greater breuity, six. In deliuering of which, I will for the most, euē literally follow the Authour of the Booke, entituled, *The History of Loretto*.

1. The first then is of a Noble woman, who was cured of the Palsey in the yeate 1508. And it is in this manner: The king of *Naples* had a certaine Person of his Cotuncell, called *Longus*, famous for many notable things; Whose wyfe being a woman of great account, was also called *Longa*, after the Syr-Name of her Husband. She was taken in all her Body, and tormented with such bitter payne, that she led a miserable life. Who requesting all the help of Physicians, intreated her Husband, that she might be carryed to *Loretto*.

When

When she came thither, she requested her Sonne in law (who accompanied her in that iourney) to procure a *Mass* to be said in that sacred Cell of the Virgin, agreeable to her purposes. The beginning whereof is. *Repleatur os meum laude: let my mouth be fulfilled with praise: In the which is recited the Gospell of the Palseyman, whom Christ our Saviour did cure; though this kind of Introitus, was not proper to that day. She had scarce given this commandement to her Sonne in law, when she was brought (being attended on by her Sonne in law) into that sacred house, and presented before the Image of the B. Virgin, not doubting, but that our Ladyes Prayers would be profitable to her. But behould, before her Sonne could fulfill her com-*

mand, a strange Priest came vnto the Altar, who beginning diuine Seruice with this *Intraite*: *Let my mouth be fulfilled with prayse*; strooke her into so great admiration as that she remayned a while dismayed thereat. But presently turning vnto her Son-in-law, (who was not yet gone to procure that *Masse*, but was prepared to goe) stay (said she) for it is bootles for you to goe, for this is the *Masse*, I desired. And when it was come to the place of the Gospell, He said to the sick of the Palsey, *I say to thee, arise*; A wondrous thing to be spoken, and scene; the Palsey woman, perceauing, that by a supernaturall Grace, her Body was suddenly cured, and her soule replenished with vnwounded sweetnesse, arose presently out of her Chayre, with great

ioy, All there present being amazed at the strangnesse of the thing, with flowing teares of ioy, made no end of thankes-giuing to the B. Virgin.

When *Mass* was done, she went on foote to her lodging, to the great amazement of all her acquaintances, who were present at the miracle of so great a thing. At which tyme the *Duke* of *Ferrera* being by chance at *Loreto*, and knowing *Longa*, and her incurable disease very well, and also seeing her goe on foote, was first amazed at the nouelty of the thing, but presently being moued at so great a Miracle, he ioyned with her in praying Almighty God. And presently, a new Wonder made the Miracle it selfe, most euident. For the Priest, who had said *Mass* to *Longa*, being long

and

and much sought for, was not to be found, that you may be- lieue, he was sent by Miracle to be the Minister of the Heaueonly worke. And Longa having ob- tained her Vow, purposed to consecrate to Almighty God her health, restored to her by Miracle: Whertupon she build- ing a Monastery of sacred Vir- gins at Naples, betooke her- selfe to the seruice of incurable diseases, while *Raymond Cardone* was Vice-Roy of Naples.

2. *Erasmus*, Deane of the Cathedral Church of Cracovia in Polonia, being deafe in eicher eare, heard almost nothing at all: So that men did deale with him by signes, rather then words: But before his hearing was taken away, he had heard by report many admirable things of the B. Virgin of Loretto. And

seeing

feing he could get no help by
meanes of Phylicke; and that
the Heavenly house of Loretto
came often into his mind, much
griued and perplexed with the
Infirmity, it mooued him to
come to the sacred House of
our Lady, that with great con-
fidence he might say *Mass* in
the most Maiesticall Cell of the B.
Virgin, and implore her helpe;
where he found most present
remedy for his griefe. For as-
soone, as he had ended *Mass*, he
perceaued, that his left eare was
opened and cured; And the next
day, saying *Mass* in the same
place, he likewise recovered the
vse of his right eare: Whereby
he, who came to the most sa-
cred House, deafe indeed, with-
in two dayes departed thence,
full glad of having recovered
the perfect vse of Hearing. He
himselfe

himselfe could the whole mar-
ten with teares of ioy, to *Ruti-
lius Benzonius* then Bishop of
Loreto, and to *Andrew Bentio-
glio* Gouvernour of *Loreto*, vpon
the Nones of *April*, the yeare of
our Redemption 1590.

About the same tytle,
a Knight of *Flanders* (his name
is not set downe, because he
would haue it concealed) esca-
ped manifest perill of lyfe, by
the help of our *Blessed Lady*,
Who by the commandement
of the *Prince of Parma*, going on
improvidently with eight hors-
men, to view the coast, fell into
the Ambush of the Enemy. The
Enemies were about eight hun-
dred, some horsmen, some foot-
men: Who quickly spreading
themselves abroad, tooke from
them all hope of escape. Not-
withstanding the *Flemish knight*

wanted not courage, For inuocating our B. Lady of Loreto, & animating his fellowes thereto, they valiantly fought with them; their confidence in the B. Virgin predayling so much with them, that it easly put away the cogitation of so great a danger: Such was the courage and strength, which was given to this small Company, by the vertue of the Heavenly Helpe which they besought, not fayling them in their fight. For when on the one syde they were assaulted with so many hands & Weapons, by the Protection of the Mother of God, they stayned the violence of their Enemyes, till the Spanish forces came in, to rescue them. And then the danger turned vpon the Enemyes themselves. And that there may be no doubt at

all

all of the Vertues of the heauenly help, neither the *Knight* himselfe, nor any of his fellowes or company, were hurt at all, in so cruell a fight, which held for the space of two howers. In remembrance of which help of our *Blessed Lady*, the *Knight* gave for a gift, a *Vorhut wax Candell* of huge bignes, with intent that on festiuall dayes it should burne before the *Mairie* House of *Lewes*; And it is said, that the *Knight* gave also a certaine stipend, that when the same was consumed, another Candell of like bignes should be put in its place, for everlasting memory to Posterity.

215. A yong Woman of *Sully* of more beauty, then honesty (her Name is concealed in the history, to saue her credit) living after in *Vance*, and there

many

many yeares together making
gayne of her dishonest Body, &
heaping up good store of wealth,
at last had a desire to see her
Country, and to returne home.
Therefore turning all her wealth
into money, with a familiar
Companion of hers, she went
towards Loreto, intending to
wash away the filth of her for-
mer life by Confession, and to
salute the B. Virgin of Loreto, that
then she might goe with more
ioy into Sicily. But allsoone, as
they came to the wood of Ra-
mosa, that good Companion,
seeing all round about secure,
and the hope of the prey great-
ly prouoking him, did see on
her at vnawares with a naked
sword. And the Woman seeing
herselfe to be set on with a
deadly Weapon, invocated the
B. Virgin of Loreto. But the

theefe

theefe (our Blessed Lady deferring the help, to haue it more notable) cast her from her horse whereon she rode, and persued her when she was downe, and gaue her many blowes, she earnestly imploring the help of the B. Virgin. At length lest any hope of life should remayne, the cruell wretch cut her throate, when she was halfe dead, and taking away her gould, and Iewells, and leauing her miserably wounded, departed from her. Who tumbling in her owne blood, ready to giue yp the Ghost, recommended her troubled Soule to the B. Virgin; and in that very instant was made partaker of the vndoubted help of her Patronesse. For presently with a great glory of heauenly brightness our Lady appeared vnto her, in a white garment; bidding

ding her to be of comfort, gently imbraced her, cherished her in her Lap in this her extremity, healed the wounds of her Body with her touch, replenished her sorrowfull hart with heauenly ioy, & then admonishing her to lead a chaste lyfe, vanished out of her sight. The woman thus viewing her body all ouer, saw that the scarres of her late wounds were closed vp, and that the deadly wound of her throate was perfectly cured. Vpon which sight with exceeding ioy, she fell downe vpon her knees, & next after God, gaue manifold thanks to her good Patronesse. Hereupon she went to Loretto to wash away the blemish of her life by sacred Confession. *Raphael* *Ricci* (who did set this Miracle downe in Writing) did (among many others) see the scarres of
her

her healed Wounds; and said, that about her Neck, did glitter a golden scarre, in manner of a Chayne, which was a second Miracle, added to the former. The Woman thus miraculously cured, preferred Loreto before her owne Country, where she lived many yeares devoutly, & happily ended her dayes.

In About the yeare, one thousand five hundred fifty, & foure, Night-fyers (like unto stars) were seene to breake out of the *Thole* of the highest part of the Church of Loreto, and (as it were) in one streame to get sensibly towards *Monte Filatros*, the Village next to Loreto, where moving up and downe a little while in a bound, ouer an ancient house of our B. Lady, they retired straight to the house of Loreto, from whence they came.

This

This wonder was scene first by Shephards, & after (as it happened severall tymes) by infinite multitudes of Persons, who did purposely lye out in the night, to see these flames. This admirable spectacle lasted almost all the night long, when once it did begin to show it selfe.

That they were no vayne sights, the Miracles presently ensuing, do evidently proue. For it is constantly reported, that many, which then came to visit that little House, by the gift of God, & his B. Mother, were returned home, cured of many diseases; whereof some were lame, deafe, ruptured, and Possessed people.

In like sort, in the yeare after, to wit, 1555. When one of the Fathers of the Society of Iesus

was

was preaching to the People, in the Church of *Loreto*, in the cleere day light, certaine bright fiery, falling downe from Heaven, rested vpon the most sacred *Chappel* in the presence of many People, which presently by spreading more and more abroad, went about the assembled multitude, and then presently into Heaven, with great admiration and wounder of all the audience. *Raphaelt Riera* (a godly and learned Priest of the *Society of Iesus*) by chance being present among the multitude, afterwards did set downe this very thing in Writing; and much reioyced (as many others there present did) that God had vouchsafed them to be worthy, to be witnesses of so great a Miracle. That this was no wayne fight, the iteration of the
same

same Miracle doth testify; for
two yeares after, when one of
the same Fathers (according to
to their Custome) was preaching
in the Church, to the Canons,
and the assembled Multitude,
suddenly in the top of the Thole,
a heauenly flame (like vnto a
Comet, or blazing starre) was
perceaued to glitter and shine;
which falling downe vpon the
Sacred Chappel, stood there a litle
whyle; then going towards the
multitude, made a gratefull
shew to all the Audience, much
admiring so great a Miracle; but
by & by turning its course ano-
ther way (to wit, towards the
Place appointed to heare Con-
fessions, called the *Penitentarie*)
it moued vp and downe over
the Heads of the Priests, and
them that confessed their finnes;
and finally resting awhile over

the Image of Christ Crucified (which is religiously worshipped in the sacred Chappell) it moved againe on high, replenishing their Hearts with Devotion and Zeale, who had seen that heavenly Vision, with their eyes.

5. About the yeare 1555. Two *Franciscan Capuchins*, having saluted the *B. Virgin of Loresio*, set out of *Amoy* to sayle to *Dalania*. But in the middle of their voyage, a foule Storme arising, threatened destruction to them all of that company. Therefore the Master of the Ship provided to disburden the ship of her weight, and casting the baggage and Marchandise into the Sea, the *Capuchins* began to pacify the Wrath of God by Prayer in an angle of the Ship. But the Merchants being mad,

either

either with the griefe of their
 losse, or els stirred with diuine
 fury, turned their rage vpon the
 two Capatins, saying to them;
Seeing the storme arose by your de-
fault, by your destruction is shalbe
spread. Exclayming in this
 manner, they flew vpon these
 two good Religious Men, and
 assailing these Innocents, ap-
 prehended them, and cast them
 into the Sea. But the Capatin
Franciscus calling vpon the B.
Virgin of Loretto (whom they in-
 uocated) when the storme be-
 gan) ceased not to crye to her
 among the Waues. A wonder-
 full thing to be spoken, & seene.
 For by the great goodnesse of
 God; they were holden vp so
 high, that their breasts did ap-
 peare all aboue the Water, and
 singing prayes to God and his B.
 Mother, and also lifting vp their

hands towards Heaven, they were quietly carryed amidst the violence of the outrageous Sea; whereby in short tyme by the guyding and direction of Allmighty God, they arriued both together at the Hauens of *Ancona* (from whence they did first set out :) and in their wet garments (as they were) returning speedily to *Loreto*, to render due thanks to our Blessed Lady, they prostrated their bodies on the ground before the sacred Image, & with abundance of teares, gaue harty thanks to God, and his blessed Mother for their deliuery.

Thus far (*Mariamastix*) touching some few Miracles (among many hundreds) wrought at *Loreto* by the intercession of the Blessed Virgin, the Mother of God.

I haue thought it expedient, to adioyne vnto the former this ensuing. And this I deliuer, not in the person of *Marladine* the Interlocutor in this Dialogue, but in the person of the Authour of this Treatise. The party, whom it doth immediately concerne, reputes it: (at least) most strange. There is a Gentleman of great yeares and good place (one of my neere acquaintance) from whose mouth I am able to iustify it, as most true. This aged Gentleman was afflicted, with a certaine disease, which commonly increaseth with the increase of yeares. He at diuers tymes in the day, for certaine very short fits (besides the daily languour thereof) was tormented with prickes of infinite paine; Yf they should haue continued but for half an hower, or much

shorter, they had bene vnto
Mans nature insufferable. This
Gentleman made a secret Vow
to our Blessed Lady of Loretto, for
the performance of certain dai-
ly Prayers vnto her; during the
space of one year; and accord-
dingly did send a small Votive
guilt to Loretto; beseeching her,
that she would by her interces-
sion bea meane to her Sonne, for
the easing, or taking away only
of the suddaine raging torment
from him (for, for a full re-
laxation of all his payne, he did
not pray.) At the end of the
year, and some few months af-
ter (during all which former
tyme, besides diuers yeares be-
fore, he was most violently tor-
mented with those sudden and
short gripes) he presently cea-
sed from suffering of any such
insufferable pynes; and so still

conti-

continues free from them (one
fit thereof only excepted) till
this very day. And how long
hereafter, he humbly resignes
himselfe to Gods, and our Ladies
good pleasure. Thus much this
old Gentleman intreated me to
insert in this discourse, thereby
in part, to acknowledge his
thankfulness to God, and his
Blessed Mother (for to her me-
diation to her Sonne, he refers
this change in himselfe) for the
mitigation of such his (though
most short) insupportable do-
lours; plainly confessing, that
till this hower he hath fully ob-
tayned that particular ease and
benefit of bodily Health, for
which he in the beginning made
his private Vow to the B. Vir-
gin. And thus much of this aged
Gentleman.

To these former Miracles of

Loreto, it will not be (I hope) impertinent; if I do set downe the Names of certaine Popes, Cities, Cardinals, Bishops, Princes, Dukes, and Duchesses, who haue most abundantly enriched the sacred House of Loreto, with most munificent gifts. And all this in regard of the Honour, which they beare to the Place; which honour and reuerence of theirs was chiefly grounded vpon the consideration of the most stupèdious Miracles, which they heard to be daily wrought at that place; and diuers of them wrought vpon the giuers here mentioned.

Well then to begin. The names of the Popes, who sent their Donaryes, were these following: Clement 7. Clement 8. Gregory 13. Innocentius 8. Julius 2. Leo 10. Martin 5. Paul 2.

Paul

Paul 3. Pius 2. Pius 4. Sixtus 4.
Sixtus 5.

The Citties, and Townes,
from which donaries were sent
to Loreto, are these following:
Paris, a City in France, Arezzo,
Ascolo, Bologna, Camerino, Cor-
neta, Fabriano, Fermo, Lyons,
Marcellata, Milan, Monte-santo,
Palermo, Pisaurum, Recanati, Spello,
Vico-Varone, Viterbo, Udine.

The Names of the Cardinalls
and Bishops, who sent their do-
naries to Loreto are these: Car-
dinal Ab. Altemps. Card. Alexan-
drino. C. Arigonio. Card. of Au-
gusta. Card. of Austria. Card. Ce-
sio. Card. of Carpa. Card. Columna.
C. Cusano. Card. of Est. Card.
Caletan. Card. of Lorayne. Card.
of Madruzzo. C. of Mantua. C.
Medices. C. Montino. C. Mont. alto.
Card. Paccio. Card. Palmerio. C.
Pernsino. C. Riario. Card. Rusti-

cacio. Card. of S. George. Card. of
S. Praxedes. Card. of the seven
Crowned Martyrs. Card. Spon-
drato. Card. of Trent. C. Viminio.
Card. of Urbino.

The Archbishop of Altonico.
The Bishop of Cortona. The B. of
Eugubino. The B. of Rignano.

The Names of the Princes
and Noblemen, who have pre-
sented Loreto, with their munifi-
cent and bountifull Donaries,
are these: The Archduke of Au-
stria. Ascanius Columna. The Bar-
on of Valcaffano. Amadeus, a
Nobleman of Savoy. The Earle In-
fras. The Earle Martinengo. The
Earle of Olimaria. The Earle of
Ravenna. The Earle Sfondrato. The
Duke of Atria. The Duke of Alba-
nia. The Duke of Venaria. D. of Al-
bania. D. of Ferrara. D. Ingenu-
s. D. of Gravino. D. D'Ormale. D. of
Mantua. The D. of Milan D. Es-
pernon.

person. D. of Mantua. D. of Ferrara. D. of Savoy. D. of Seignoria. D. of Urbino. Don Iohn d'Alba. Laurence Medici. The Great Prior of Malta. The Duke of Tuscany. The Marquis of Aquaviva. The Marquis Capua. The Marq. of Bitonto. The Marq. of the Empire. The Marquis of Mantua. The Marq. Lippe. The Marq. Rignano. The Marq. Roberto. The Marq. of Tripaldi. The Marq. of Genoa. The Prince of Bisipia. The Prince Seilano. The Prince of Mantua. The Prince of Transilvania. The Prince of Venetia. The Vice-Roy of Naples. The King of France.

The Names of the Dukes, Countesses, and other great Ladies, who have sent their donations (of which divers were Voluntaries) to Loreto.

Lelia Farnesia. The Countess of Briatico. The Countess of Pa-

lena. The Countesse of Populo. The
 Duchesse of Amalpha. The Du-
 chesse of Brunswick. The Duchesse of
 Cleue. The Duchesse of Lorayne.
 The Duchesse Montalto. The Du-
 chesse of Nimers. The great Duchesse
 of Tuscany. The Duchesse of Parma.
 Isabella of Savoy. Hieronyma Spi-
 nola. The Marquesse of Est. The
 Marquesse of Mantua. The Mar-
 quesse of the Holy Crosse. The Mar-
 quesse of Gualto. Margareta of
 Austria. The Princessse of Bisinia.
 The Princessse of Castel-veterano.
 The Princessse of Salmo. The Prin-
 cesse of Castalla. The Vice-royes Wife
 of Bohemia. The Vice-royes Wyfe of
 Naples. The Vice-royes Wyfe of
 Abruzzo. The Queene of France.
 The Queene of Hungary.

Thus much touching the
 Names of all these former Wor-
 thyes to passe ouer in silence the
 names of Private Gentlemen,

Gentlewomen, & of the Communality) who haue honoured and enriched the House of Loreto, with their most large gifts and liberalities; And all this, partly in regard, that that House was the place, where the B. Virgin receaued the Salutation of the Angell Gabriell, touching the Incarnation of God: And partly, because it hath so pleased his diuine Maiesty, to grace that Place with the parration of many yearely Miracles. Now here I demaund, whether it is compatible with any true Iudgmēt, yea with Common Sense, and Reason, that so many Popes, Cardinalls, Bishops, Kings, Dukes, Princes, Earles, Queenes, Duchesses, Marqueses, should suffer themselves to be jointly befooled, and wronged, as to believe, and giue credit to any Reports,

parts, concerning the working
of Miracles at Loreto, but to
such, as are true and vndoubted
Miracles: seeing they had all
meanes for the full tryall and
discussing of them.

Marianus affix.

I cannot be induced to repure
these Wonders of Loreto, by
you related, for true Miracles:
let your Popes, Cardinalls, and o-
thers by you recited, helieve
them, if they will. My reason is,
in that the ground-worke of
them all seemes to be a mere Le-
gend, I meane, the removing of
the House, commonly called, the
House of Loreto, three severall
tymes in the ayre, with such in-
credible celerity, as that being
setled in Nazareth in Galilee, it
was transported in one night to
Dalmatia and from Dalmatia, in
the like sort of tyme, into

Italy,

Italy, where it changed its situation twyse, before it came to the place, where now it remayneeth. What Man of iudgment, can give assent to such Incredible Relations? But this is the weaknesse of Mans Nature, that a dumbe heape of stones and wals of Bricke, which cannot tell vs how, or what, or whence it is, should thus mock our Credulity, Whereupon Ignorance with Fabulous discourse strongly beareth, and tels vs (as is aboue signified) that the House was thus carryed from place to place in the ayre, by the help of Angels.

Mariadotes.

O do not (*Mariadotes*) measure the worke of God with the false yard of Naturall Reason, the accustomed Enemy of fayth and deuotion. Touching the se-

uerall remouals of the house of
Loreto; you may be aduertised
that they are warranted with
most ancient Tradition from
hand to hand even to these our
dayes. And whereas you thus
dispute: *The feuerall remouals of
the House of Loreto are but fabu-
lous; Therefore the Miracles said
there to be wrought, are but mere
Impostures*: I retort this vpon
you, thus vrging; *The Miracles
of Loreto are most true & undoub-
ted Miracles; Therefore certaine it
is, that that House, was the House,
wherein the B. Virgin receaued
from the Angell Gabriel, the salu-
tation touching the Redemption of
Mankind. That such miracles
haue beene exhibited at Loreto,
is more then euident; since they
are circumstanced with all parti-
cularities of Truth: As expres-
sing the Names of the Persons
there*

there cured; the Diseases of which, and the Tym^e when they were cured, with many witnesses thereof. Againe, neither would all the World suffer themselves to be thus continually deluded, as to haue such forgeries (if such they were) to be obtruded vpon them. Lastly it is obserued by experience, that most Pilgrimes comming thither, do fynd during their short stay in that sacred House, most sudden, wonderfull, and supernaturall Rapt^s, or Motions of deuotion & Piety in themselves, through which strange changes euery one of them may say, *Audiam quid loquatur in me Dominus Deus.* (Psal. 84.)

Now (*Marymassia*) where it seemes, you should the Relation touching the House of *Loretto*, to be more improbable, be-

cause it is auerred, it was for
ren carryed in so short a tyme
from place to place, by the Mi-
nistry of the *Angells* (as if the
Angells were not of force i-
nough to performe the same;)
Call to mind, (and blush at
your owne diffidencie,) what is
recorded by the Prophet *Daniel*
(*Dan. 1.*) To wit, How one
Angell in a most short tyme, did
take vp *Achan*, & carryed him
into *Babylon*, that he might pre-
uide dinner for *Daniel*; and after
recarryed him in the same short-
nes of tyme into *Parsia*. A-
gaine, haue you forget, what
you reade in the Booke of the
Kings, (*4. Reg. 19.*) that one
Angell did kill one hundred,
eighty, and five thousand of
the *Assyrians*. So powerfull is
an *Angell* in his owne Nature,
But to leaue *Loreto*, & to touch

vpon

upon Sieben, a place in the Low
 Countreyes (devoted to our B.
 Lady) and the Miracles there
 done.

Justus Lipsius (famous for e-
 rudition and literature, & one
 whose Pen would scorn to re-
 cord Impostures and Lyes, for
 Truths) did write a little Trea-
 tise of the Miracles of Sieben; In
 which Treatise, he setteth
 downe betwene forty and fift-
 ty Miracles, wrought at Sieben,
 not many yeares since; he par-
 ticularly registering all the Cir-
 cumstances of eph of them, and
 the approbation of the Magi-
 strates of them by Witnesses.
 Yea Lipsius is so assured of the
 truth of them, as that speaking
 of some of them in particular,
 he thus confidently sayeth: *Ar-
 bitris his Oculis; These myne owne
 eyes are Judges, or Witnesses of the*

infal-

infallibility of them.

But seeing I have beene long
in discounting of the Miracles
of Loreto, and that I presume
partly (*Mariamatrix*) that you
are soone cloyed with such Re-
lations; therefore referring you
and this Auditory, to *Lippins*
booke, touching the Miracles
of our Lady of Sichem for greater
satisfaction, I will content my
selfe with setting downe only
one of them, of which a great
Part of Christendome taketh
notice, as most true and unde-
niable: It being so fully ack-
nowledged by multitudes of
People, for an irrefragable Ve-
rity; as that it is able even to
stop the mouth of *Incredulity*.

Mariamatrix
What? Have we here a Lady
of Loreto, as also a Lady of Sichem,
and both Mothers to Christ? I

- Inqui

had

had neuer thought til now, that
Christ had two Mothers; into
such grosse Absurdities, you
Papists (through a blind deu-
otion) do precipitate your selues.
liberum est Mariadulus.

What fooleryes are these (for
I can stile them no better) vn-
worthy to proceed from any
Graue, and learned Man. Be a-
shamed of such words of scorne,
and the rather, since — *Nescit*
vox missa reueriti. (Horat.) Know
therefore, that the B. Virgin is
sometymes called the Lady of
Loreto; sometimes the Lady of
Sichem, as also she is so called of
diuers other particular Places in
Christedome, where God vouch-
safeth by her Intercession to
work diuers supernaturall and
prodigious Acts. But doeth this
prooue your ridiculous Infe-
rence? No. Be therefore here-

after

after grieued of such your child
dish and fruitious deductions.
But to come to discourse of that
most stupendious, and aston-
ishing Miracle, exhibited by God
at Sichem, through the media-
tion of the most B. Mother of
God, in the year one thousand
six hundred and four.

Ann. Mariam. 1604.

Good Mariam, passe no
further in this your miraculous
Scene (so extraordinary is hath no
habuence ouer my Iudgment.
And truly, when you haue a-
boudialledged so many Great
Princes and Potentates sacri-
ficing (best were) to the House
of Loue, I hold all those Prin-
ces to be vnderstood in the Re-
velations, who haue committed
fornication with the great Whore,
(Revel. 17.) and haue drunk
of the wine of her Whoredoms; I

meane plainly, they are the
Members of Antichrist.

Mariadulas.

O! do not prophane Gods
holy Writ by this your most
vncharitable, and most impious
detortion of the Words: Nei-
ther cast so foule, and so vntrue
an aspersiō vpon so many sa-
mōw, glorious, and virtuous
Princes; but remember, that in
regard of our due reuerence to
all such, whom God hath placed
vpon the pinnacle of Souerainty
and domination we read *Non est
potestatis & Dep. (Rom. 13.)*

But as I said, I will proceed
further, though not for your
bettering, for I feare you are
one of those who will not be
bettered by this discourse: But
that the Auditors here present,
may be acquainted with so rare
and admirable a Miracle.

The

The History here following
concerneth one *Iohn Clement*,
will spend the more tyme in my
Relation therof, becaule it is
most Nororious, and in each
place divulged. This *Iohn Clement*
was borne in the City of
Lucerna, in *Switzerland*, and was
of the age of twety three yeares,
when he was cured. What
there concerneth him is literally
set downe, as I fynd it in a Translation
out of a French Copy,
touching the Miracles of Sichem.
This Man *Clement*, came into
the World, in a very deformed,
and imperfect shape, having his
Legs wholly fastened against his
Body, and his knees so fastened
against his Breast, that none
could so much as put a finger
betwene them, from the
tyme of his byrth, till the tyme
of his Cure. Morconer, his thi-

ghes, and the Calues of his legs were fastened together, & covered ouer under one flesh and skin, together with his belly & breast, in so much, that he could not stretch out his legs in any sort. And as some Germaines told him (who had heard it from his Father) his Mother dyed in trausyle of him; and she was cut vp, and opened, to saue the child. He was carryed to many Baths to seeke remedy by them, but obtayned not any: As also he was caryed to diuers chiefe Townes in Holland, and Zeland, where he remayned some yeares, & where he receaued six French Crownes for Almes, of Count Maurice, and some siluer of the Count of Hollack, they pitying his monstrous shape and deformity. He at last was brought to Bras-

cells, where he made his stay. All this while, when he went in the streets, he did euer go vpon his hands, and two little Scales of wood, of a hand breadth, or halfea foot in height, touching only the earth with the top of his foot, which did hang before his body, and they were very little, and his Legs not three inches thicke vnder his knees. And after this sort had he gone all the dayes of his lyfe.

He being then at Brasseiler (as is said) did maintayne himselfe vpon Almes, & cutting of little wooden Crosse, and tooth-pyke, which he sold. His limmes still remayned in the same monstrousnes and deformity, as they were at the beginning; he creeping on his hands and little fitts vpon the ground (as hath bene said.) He did sit daily at

the

the foote of the staires, which
 ascended vp to the Princes Pallace,
 where for many yeares together
 thousands, and thousands of
 People haue scene and knowne
 him in the aforesaid miserable
 plight, & haue assisted him with
 their Almes as they passed by. At
 the last in the year one thou-
 sand six hundred and one, cer-
 taine Persons of the said City
 moued with pittie and compa-
 sion found meanes to haue him
 learne the Art of Paynting, that
 therewith in tyme to come he
 might gaue his liuing, who also
 procured, that he should haue
 in certaine houses every day a
 meales meate. Now having
 bene some two yeares & a halfe
 in the house of one *Vander Me-
 ren*, a Painter, to learne that Art,
 & hearing often of the Miracles
 recorded, which by the Inter-

cession of the Glorious Mother of God, were wrought at *Montaigne* neere to *Sichem*, he had a desire to goe likewise thither in Pilgrimage, and to offer vp his prayers to the *Virgin Mary*, that she would procure him the cure of his body, or at leastwysc that he might go with two crutches.

About some two Months before he tooke his iourney, lying at that tyme in the Prince of *Orange* his stable, twyce in one night (either in Vision, or in sleepe) he thought he had beene at *Montaigne* neere *Sichem*, and that he could haue stood vpon his feete, which did breed in him a greater desire and deuotion to goe thither, then before. So asking leaue of his Maister, he was at last carryed (though with great difficulties) in Wagons, loaden with Marchandise to the
Chappel

Chappell of our Lady at Montaigne, where he heard two or three *Masses*. That done, he after went to *Confession*, and communicated. And about an hower after he had communicated, he began to feeble a sadnes and feeblenes at his Hart, and withall a certaine gricuous and excessive payne in all the parts of his Body, and thinking to creepe out of the Chappell to take the ayre, he became much weaker, whereupon he returned, and remayned in Prayer all that day. In the meane tyme, his Payne increased continually, vntill the Eucning, after the *Salut*: At what tyme being before the Altar at his deuotions, he felt himselfe inuifibly lifted vp from the ground, and his legs (which before were fixed and fastened to his Body, and throw-

ded within his doublet, & fell
downe of themselves, and vio-
lently opened the said doublet,
and so he found himselfe stan-
ding vpright vpon his feete,
whereat he was much astoni-
shed, and ceased not to prayse
God, and his holy Mother, for
the Mercy, which was shewed
to his Vnworthinesse. And as it
happened, that he was faynt in
this alteration, he fell with his
hands against the Altar, but was
helpen by those, that were
present, & placed in the Confes-
sion Seate, whiles they brought
him some apparell. Moreouer at
the said Instant, the same *John*
Clement was healed of a wound
in his head, which he had gotten
some fifteene dayes afore, and
was not cured thereof, till that
very tyme. And all this happe-
ned in the Presence of many
Persons,

Persons, who came from diuers places, and can beare witnesse of this most miraculous and vnexpected cure.

A litle while after the said John Clement was led by two or three Persons (for he was very weake) vnto the Inne, where the night before he had lodged; the Host thereof being amazed at this most wonderfull Event, forthwith did take the measure of the legs of the said Lads Clement, and some two howers after he measured them againe, and he found, that betwene the tymes of the first and second measuring, his legs were growne bigger and grosser, by three inches. And after that tyme they began to espye his sinews and Veynes to appeare in his legs, which were scene there neuer before. And so leaving his hand-

stills for a memory in the Chappell, he resolved to stay there for the space of nyne dayes, going daily to the Chappell, and there hearing diuine seruice: Walking the first two dayes with a staffe, but the other dayes following, without either staffe or help. A day or two after the said cure, hauing gotten a cleane shirt, and looking vpon the places, where his leggs did hang from his Body, he found, that the holes and pits, within the which his knees did rest, and hang against his breast, began to be filled vp with flesh, & where his thighes were fastened, there the colour was as red as bloud, and it put him to payne at what tyme soeuer he touched it: But after a litle tyme all his payne passed away.

During the tyme he remayned

ned at *Montaigne*, he was visited by diuers Persons from *Diest*, a Towne were vnto *Montaigne*, who before had seene him going to *Montaigne*, so miserably lame and deformed, and now saw him goe vpright. And among others, he was twyce visited by *Count Frederick Vandenberg*, to his great admiration of so notable a Miracle. Vpon the fifteenth of Iuly he returning back by Wagon to *Brusselles*, at the entrance of the Citty he went some part of the way on foote, vntill he came to the Church called *Comberge*, where *Te Deum*, was sung, and thanks giuen to God, for this meruailous worke, which it pleased him to worke in this Person, by the Intercession of his holy Mother. And vpon the eighteenth of the same Month, this *Iohn*

Clement was present with a white wax taper in his hand, at the Procession of the Holy Sacrament of Miracles, the which is ycerely made vpon that day. And he walked vpright before the Sacrament, in the sight of many thousands of People, who at that tyme were in the said City of Brusseles. Vpon the same day, John Clement, being sent for, to appeare before the Archbishop of Malin, who at that tyme was in the same Citty, all the Contents of this passage were read vnto him, the which vnder a solemne Oath, the said John Clement affirmed to be true, in the Presence of the same Archbishop, and of diuers others of worth and dignity.

And vpon the nyne & twentieth day of the same Month of Iuly, the said John Clement appeared

peared before the whole Court
 of the Magistrates of Brusseles,
 where in presence of the Bar-
 gonaiſters, Eschevins, Rycautiers,
 and Conncell of the said City (col-
 legially assembled) he avouched
 againe (vnder ſolemne Oath) *all*
 that we haue heere related,
 the ſame hauing bene once
 more read to him by the Secre-
 tary. Vpon the ſame day there
 appeared before this Aſſembly
 one *M. William de Coninke*, an
 inhabitant of the City of Bruſ-
 ſelles, and Practitioner in Phy-
 ſicke and Surgerie, who decla-
 red, vnder the like oath, that
 ſome three yeares and a halfe
 paſt before, he (out of giuing
 himſelfe ſatisfaction) ſearched
 the body of the ſaid *John Cla-
 ment*, vnburtoning his doublet;
 & did fynd, that his legs (which
 were very litle) did hang againſt

his Body, and that his knees were thrust & made fast against his breast: He saw moreover (for that he had curiously searched him with his hands) that his Thighes, and Calues of his legs did grow all vnder one flesh and skin together to his belly, and to the forepart of his body, against the which parts his said thighes were fastened; and that his feete did hang right downe to the ground. Thus much that Physitian deposed in the presence of that generall Assembly.

There also appeared the same day, and in the same place, *M. Antony Vander Meren* Paynter, who vnder the like oath declared, that for the space of eight & twenty Months, the said *Iohn Clement* had learned vnder him the art of Paynting, in which tyme he had caused him twyoe

or thrice to open his doublet, & to shew to him his body, thereby to see his defect. And he did fynd, that his thighes were fast in one flesh or skin with his body, and that he could not moue his legs, but only could open and separate the one legge a little from the other, setting or laying them towards the one & the other arme pit; And that he neuer went but vpon his hands with his two little stiltes of Wood.

At the same tyme likewise appeared before the said Assembly of those Magistrats, *Michael Hardy Paynter*, dwelling in the same Citty, who vnder a solemne oath declared, that he had wrought some time in the house of the said *Anthony Vander Meren*, with the same *John Clement*, whome he knew to be so lame

and

and impotent, that he could not
goe, but only vpon his hands
with two little stils, and that
foure or fyue tymes he had
beene with the said Iohn Clemens
at the river to wash themselves,
vpon which occasion he had
seene his naked body, and well
and perfectly marked and con-
sidered, that his legs (especially
about his thighs) were fast, and
fastened to his body before,
with the same flesh and skin his
legs hanging downe his body,
euen as a Womans Papps hang
from her Breast, in such sort, as
he could neuer stretch them
forth, the which he had marked
diuers tymes.

Now to conclude, All these
Premisses, & many more which
for breuity I haue omitted, are
made most manifest, by the at-
testations & publike Writings,

both

both of the Citty of Brusseles,
subsigned P. Numan Secretary;
as also of Louaine, subsigned
R. de Prince, Secret. dated res-
pectively vpon the 29. of Iuly,
and the second of August, in the
yeare one thousand six hundred
and foure, and sealed with the
Seales of the said Cittyes. And
I haue beene longer (*Mariama-
Rix*) in relating this Miracle, be-
cause it is divulged and made
famous through diuers parts of
Christendome, by reason of the
multiplicity of most Country-
Men in Europe, residing in Brus-
selles, either at the Court, or
Campe, euen at that tyme, when
this Miracle was wrought. In
the true Narration whereof,
each man may fully see, how cau-
telous and wary both the Magi-
strates of Brusseles, and Lo-
uaine, as also the Archbishop of

Mackin

Macklin (by whose order & authority the forsaide Testimonies were gathered) were to search out every particular point thereof upon Mens oaths, for feare that any secret sleight, or imposture should be obtruded upon them, for a true Miracle.

Mariamastix.

I haue here heard a long and tedious tale, I imagine out of *Amadis de Gaule*, or some other such Fabulous Booke. I say plainly, I do not belieue neither this last recorded Miraele of *Clement*, nor any of your former for true. For either *Clement* was not cured at *Montaigne*, or els he was cured by enchantment of the *Diuell*, of whome, one Writer sayth, *Curasse diuinitar, cum desinunt ledere.* (*Tertull.*) And this answere I briefly giue to all the supposed Miracles by you here-

to fore

before related, and so much insisted vpon.

Mariadulat.

I greatly commiserate (M^{aria}) the state of your Soule, in descending to such poore and needy Euaſions. I will begin with the first branch of our Answer. And *First*, if you will give any credit to History, recording matter of fact, you cannot but grant, that these few Miracles insisted vpon by me (besides seuerall scores of like Nature, here pretermitted) were truly & really effected. You giue full assent to such ancient Histories and Records, which relate, How *Englands* was foure times brought into Subiection by Strangers, To wit, by the *Romans*, the *Saxons*, the *Danes*, and the *Normans*. Yet then you will believe *Holmhead*, *Sion*, or *Speed* their

Relations thereof, being borrowed from more ancient Authors, why then will you not giue the like assent to these Miracles, and others, registered by Men of Integrity & Vertue, especially seeing all, or most of them are circumstanced, with the time, places, persons vpon whom they were wrought, witnesses vnder Oath, not to be excepted against, and finally with the attestations and Seales of most celebrious Cityes?

Secondly, by what pretext of Truth can it be auerred, that these former, and many others (here not spoken of) were forgeries? Because (forfooth) they transcend the settled Course of Nature. But in saying so, you may deservedly be thought to trench ouer-neete vpon the Atheist (as afore I said) who for
the

the same Reason, reiecteth all Miracles. But remember the Poets veyled Philosophy, to wit, that the Chaine of Naturall Causes & Effects, reaching from Earth to Hea-
 uen, is affected to Insuperable, mean-
 ing thereby, that God (who is Nature's Nature) can at his plea-
 sure dissolve and loose the Link of Nature, by himselfe, being become the immediate cause & Author of supernatural Effects.

Thirdly, in condemning all Miracles, you charge diuers Prin-
 ces, Common-wealths, Ecclesi-
 asticall Prelates, & infinite mul-
 titudes of People with extreme
 simplicity, yea Lunacy, in suffe-
 ring forgeries to be put vpon
 them for Truths.

Lastly, if the said Miracles
 were but invented, and not real-
 ly wrought; Why then did not
 diuers, for example, liuing at Lo-

reto, or in the Low Countreyes,
(being stored with Protestants)
take exception against them? Or
why is not *Lippius* his Treatise
of the Miracles of *Siehem*, or
Montaigne refuted as false, & but
coyned? And yet no such oppo-
sition against the said Miracles
(so far forth, as I know) hath
beeue undertaken by any Man,
though neuer so malevolent a-
gainst the *B. Virgin*, or our Ca-
tholike Fayth.

Now to come to the second
Part of your former Tergiver-
sation, which consists in gran-
ting, that perhaps the former re-
ported Miracles were truly and
really wrought; but wrought
only by the Ministry and en-
deuour of the Diuell, and Ne-
eromancy. To this, I *First* reply,
that in ascribing these, and the
like Miracles to the Diuell, you

partake therein with the Iewes, condemning the Miracles of our Sauour in these words: *Hic non eicit demonia, nisi in Belsebub principe demoniorum.* (Matth. 12.)

Secondly, the prestigious and seeming Works of the Diuel in this kind, are euer done to some vayne and pernicious end, and not for the good of the particular Person, vpon whom they are wrought, as the Miracles aboue recounted are, as to giue sight to the blynd, hearing to the deafe, strength and agility of body, to the lame & impotent, and the like.

Lastly, if the Diuell be able to effect such stupendious works, how chanceeth it, that he would neuer concurre with condemned, & on all sides acknowledged Miscreants or Hereticks, in seeking to strengthen, & coun-

tenance

renance their Heresies thereby
I meane *Simon Magus*, *Perjury*,
Julian the Apostate, *Mahomet*,
Trinitarians, *Anabaptists*, and o-
ther Sects, condemned even by
the Protestants for most erro-
neous; seeing the accomplishing
of any such strange Events,
would have greatly grated the
former mens Infidelity, or He-
resies, & would much have con-
firmed the Professours of them
still to continue in their state of
Miscreancy, or Heresy; which
would much have advantaged
and enlarged the kingdom of
the Diuell. And with this (*Ma-
rionettist*) I do close vp this pas-
sage, touching the Truth of the
former alleged Miracles; In dis-
counting whereof, if I have bene
overlong, I hope this Worthy
Assembly will pardon me, since
my prolixity herein is directed

to their (I could wish, I might
also say to yours) good, & be-
nefit.

Marianallie.

You do but obtund & weari-
sfully beate my eares, with
these your cloying Words. I say
to you once more, (if that will
satisfy) I little regard these your
Wonders, neither do I (or e-
uer will) take them for any
true Miracles. And I do assure
you) that I am perswaded, that
my (a) Wyfe (yba see, I am
not ashamed of my Ministeriall
Character) is as good a Woman
as Mary, and can worke as many
Miracles, as euer she wrought, or
caused by her Prayers to be
wrought: For she neuer by ei-
ther means wrought any.

Ma-

(a) It is certaine, that some Ministers in En-
gland haue in their discourses equall'd in
worth, their owne vvines, vvith our B. Lady.

Mariadul.

Your Wyfe? O the impiety of these dayes! And sweet *Jesus*, what payne is it to a true Christian care, to heare thy deare Mother thus opprobriously traduced, by such Men, who say nothing, but Malice against her. And therefore seing, it is a kind of Passion, to be voyde of Passion, pardon you (my *Auditors*) this my warrantable Anger; for Anger vpon this Occasion is but Zeale of Religion, and the want thereof, want of mature Apprehension: Shame then, and Confusion be to all such *Sectaries*, who compare, on equall their own zeal, judgement being otherwise *biase*, ignoble, and sinfull *Women* with the Mother of God, & Queen of Heauen. And you (*Mariadul*) be afraid of thus blaspheming against this sacred Virgin.

And

And because I wish you, & all o-
ther Sectaries well, in the bowels
of Christian Charity, I will re-
late vnto you (for your owne
instruction, and for the preuen-
ting of the like chastisements)
the punishments and iust re-
venge, which God hath inflicted
vpon some Men; for their like
conuincing & deterring, com-
mitted against his Immaculate
Mother.

The first example shalbe of
one recorded by *Salus Dama-*
scus, and *Metaphrasis*; to wit,
of a wicked Man, who when the
dead Body of the B. Virgin was
carried vpon a Beare to be bu-
ried, did stretch out his arme,
with intent to haue cast the Bo-
dy to the Ground, But before
he touched the same, his arme
was suddenly dried vp, and
withered; who after repenting

meditauit

N

his

his intended wickednesse, was made whole.

Another example is related in *Prato Spirituali*, c. 47. of a Man, called *Gaius*, who severall tymes blaspheming against the *B. Virgin*, had in his sleep his hands and feet miraculously cut of from the rest of his body.

The third example (to omit divers such others) happened at *Loreto*, forty yeares since. When two or three men, having gotten meanes in the night tyme, to open the dores where all the Treasure of the *B. Virgin* dwelleth; & having a good partnership of put up together, labored to goe out of the Chappell; when they came to the chiefe dore being open, to carry away the Treasure, Behould they saw a Company of armed Men (supposed to be a multitude of Hea-

venly Spirits y^ethere standing to
watch the Treasure of the Lady
of Loreto; this feare and fight of
the armed men appeared to
them the second tyme, when
they attempted to goe out of
the Chappell. In the end, they
were forced through the feare
of this sight, to stay within the
dores, till it was day; at what
tyme certaine Officers of the
House comming to the Chappel
(the armed men being vani-
shed away) the theeves were
apprehended by the said Offi-
cers; and the Offenders confes-
sing their fault and intention,
were presently executed, as we
may read in the History of Lo-
reto, written by Horatius Tar-
collanus. l. 3. c. 31.

Thus (*Mariamatrix*) you see,
what did befall vnto those for-
mer Wretches for their Impie-

eyes, perpetrated against the Mother of God: Whose Examples may well serue for a wholesome document, to you, and all others, to forbear to conuiciate the *B. Virgin* with blasphemous words and reproaches; for feare that sentence of the Prophet be verified in you: *In verticem ipsius iniquitas eius descendet: His iniquity shall fall, or turne vpon his owne Head.* (Psal. 7.)

Mariamallix.

I account these your three Relations of Reuenge touching *Mary*, as true Miracles as the former which you aboue alledged; I meane, that all of them are but Impostures, Lyes, and Deceits. But to passe on further, You are not content only to belieue these friuolous Reports, touching your imaginary Miracles, wrought at *Loreto*, *Sichon*,
and

and other such Places, by the intercession of *Mary*; But your Credulity reacheth so far, as that (like men, voyde of all reason and iudgment) you can be content to make *Pilgrimages* to such Places, as also to make *Vowes* vnto *Mary*. O that man should be thus blynd-foulded with superstition, yea Idolatry; since *Vowes* are to be made only to God: *Vota vouebunt Domino, & soluent.* (Isa. 19.)

Mariadulas.

True it is, that Catholiks go on pilgrimage to those holy places of the *B. Virgin*, as also do make *Vowes* vnto her. Now here I say, first, Yf there were no other apparent Authority to warrant all this; yet the fortunate & most happy Euent for the most part, I meane, the obtayning the Ends, for which *Pilgrimages*

and Vowes are made to her, is of force to iustify the lawfullnes of them; Since certaine it is, that God would not grāt mēs desires sought by vnlawfull Meanes.

Secondly, I answered with S. Thomas (2. 2. quest. 88. Art. 5.) to that place of Scripture, touching Vowes; that you are to vnderstand, that Vowes made to the B. Virgin, or any other Saint, containe in themselves a double Promise; The one, to the Saint to whom it is made; But this is not formally a Vow, but only the matter of a Vow; The second Promise is that which is made to God, which is formally and really a Vow. For Example, I vow to our Blessed Lady, to go on Pilgrimage to Loreto: Here I promise to the B. Virgin this Perigrination, but this my Promise is not any Vow. And withall I

promise

promise to God, that I will accomplish this my Promise made to the B. Virgin, and this second Promise to God is truly and formally a Vow. Thus (*Maria-maffin*) you see, that in such Vowes, we properly and truly vow to God, and not to our B. Lady.

Thirdly, I say, if it be lawfull to make Pilgrimages to the holy places of other Saints, or to some in a secondary acceptance of a Vow, to other Saints, then by the same Reason a Man may lawfully make Pilgrimages to *Loucto*, or to any other place devoted to the B. Virgin, or make a Vow to Her. That both these are lawful, appeareth from the great Antiquity both of Pilgrimages and Vowes. And first, touching Pilgrimages, *Osander* (in *Epitom. Cent. 4. pag. 393.*) and the *Con-*

tarists (Cent. 4. col. 457.) do confesse, that in the fourth Age, Pilgrimages were made to such places, where the Relicks of Saints were kept. And the said Centurists do further thus write of the dayes of Constantine (Cent. 4. *supra*.) Under Constantine, in that age, were Pilgrimages made to Jerusalem.

Now touching the like Antiquity of Vowes: We fynd Eusebius, speaking of the Martyrs in the name of all Christians, thus to write, (Euseb. in prep. ev. Emang. 17.) Nos vero pietatis milites &c. We coming to the Monument of the Martyrs, do honour them as the true soldiers of Christ, and friends of God: Vota illis faciamus &c. and we do make vowes to them, as to holy men, through whose intercession to God, we praye, we are much helped. Thus Eusebius.

Theodoret, after he had declared, that diuers things are demanded of the Martyrs, thus subiouneth (l. 8. ad Græcos.) *Pid fideliterque precatos &c.* Men praying piously & confidently to the Martyrs, do obtayne those things which they desire, and that it is so, *testantur illa, que Votorum reipersonant*, those things do beare witness, which those, who haue made the Vowes, do performe: for some of them do leane, or hang vp golden or silver Images of their Eyes, or Hands, or Feete &c.

To conclude, Prudentius telling how the Common People dwelling neere, did vse to visit the place, where Hemiterius and Chelidonius were martyred, thus sayth: (*in hymno de SS. Hemiterio & Chelidonio.*) ——— *Incolæ
Consequantur obseruantes,
Vocē, Votis, Manere.*

The inhabitants there, did observe, or reuerence their Martyrdomes, with Prayers, Vowes, and gifts.

Thus far (*Mariamassin*) in warrant of *Pilgrimages & Vowes* concluding, that if it be lawfull to go on *Pilgrimage* to the holy places of other Saints, and to make *Vowes* vnto them; Then by the same Reason, it is also lawfull to performe both these two Acts of Religion to her, who is the Mother of God, and Queen of Heauen.

Mariamassin.

I neither approve your irrational and Metaphysicall distinction, touching the diuersity of Promises in *Vowes*; neither do I allow of the Authorities of those Fathers produced by you for the Antiquity of *Pilgrimages* and *Vowes*, for I hold them all

to be superstitious therein. But to proceed further touching Mary the Papists great sanctu-ary; to obserue, how all of you in naming her, do commonly giue to her the Title of *Virgin*. Now (*Mariadulni*) I will not absolutely deny, that she continued a *Virgin*; yet I must needs say, that there are some Passages of Scripture, which by implication & licet inference, may seeme to proue, that she did not euer remaine in her *Virginal* state. And therefore diuers of vs are not to be much blamed, if we suffer at some times a certaine fluctuation of belife; touching the Certainty of this Point. For what answer do you make to that Text of Scripture: *Et non cognoscebat eam, donec peperit filium primogenitum.* (*Matth. 1.*) Which words seeme to afford a

double Argumēt, for the prooffe of *Maries* not continuing a Virgin. The first is taken from the Word, *Donec*, inferring from thence, that after the Byrth of her Sonne, she should carnally know Ioseph. The second from the other words following, *Filiū Primogenitum*. For the Word *Primogenitus*, signifieth properly that Sonne, which is first borne in reuerence to those Sonnes, or Children which are after borne. Now (*Mariadulus*) you may, if you can, explicate this thorny & difficult place, which seemes to make much against *Maries* perpetuall Virginey.

Mariadulus.

O the Heathenishnesse of these dayes, so great an Enemy to Chastity! Are any Christians arrived to that ascent of impiety, as to charge (at least to doubt)

thereof) the Mother of God
with want of inviolable Chasti-
ty? And are they so ready to
preſſe the Written Word, to the
diſhonouring of the Mother of
him, who is the Eternal Word? O
you Heavens be aſtoniſhed at this,
be afraid, and utterly confounded.
(Jerem. 2.)

For we ſynd Peter Martyr (de
Eucharisti. 5^o vocis. col. 1609.)
thus to reprehend S. Auſtin here,
in: Auſtine in his booke of Holy
Virginity, believed that B. Mary
vowed Virginity &c. Which all ea-
ſily know, how aſurd it is. And
D. Bally (againſt the Rheniſh Ca-
ſamont. in Lib. 6. c. 1.) alſo aſcri-
beth to S. Auſtin the former
ſuppoſed Error, laying: S. Au-
ſtin gathered, that ſhe (meaning
the B. Virgin) vowed Chſtity, yet
is full of error. Thus did theſe
two Indocours (with whome

it seemes, you associate your
 selfe herein; suck this poyson
 from Iovinian, Helwidig, & suck
 other anathematized Heretika.
 Blush you not at these your
 Progenitours? But to remove
 this stumbling block, and to ex-
 plicate, and unfold at large this
 your Text.

And first, touching the Word,
Donec, I say, that in the holy
 Scriptures the words *Donec*, &
Usque, do not euer signify an
 affirmation after the Tyne ex-
 pressed, if a Negation did goe
 before; Neither allwayes do
 they signify a Negation, when
 an Affirmation did precede, as
S. Jerome (*aduers. Helwidigum*) and
S. Chrysostome (*in hanc locum*)
 do well obserue in these Texts
 of Scripture here alleged. *Ecc.*
Ego nolui fieri superius, et con-
summationem Meam (*Michi* 28.)

Behold,

Behold, I am with you untill the
consummation, or end of the World.
Which Sentence implies not,
that Christ would not be with
them, after the ending of the
World; but much more then to
be present with his Apostles and
Disciples. Againe (*Psalm. 109.*)
Sede a dextris meis, donec ponam
Inimicos tuos, scabellum pedum tuo-
rum. Sit at my right hand, untill I
make thy Enemies, thy foot-stool.
Now these words do not im-
port, that after he shall not sit at
his right hand. To conclude,
that other Text, *Donec transeat*
Celum & Terra, tota vapor, & cinis.
Apex non preteribit a te.
Till Heaven and Earth do passe,
one Jade, or Tittle shall not escape,
showeth not, that after Heaven
& Earth shall passe, any Jade or
tittle of the Law shall passe. Thus
the Conclusion is, that in all

these locutions & sentences of Scripture, that which is doubtfull is expressed, but that which is certaine is not expressed, or spoken of.

Mariamaffix.

Well. Let this your Conference of severall Texts of Scripture, touching the explication of the former Words by me urged, passe for the tyme, as a poore answer: Yet what can you say to that other parcell of my former Text, where mention is made of, *Filius suus Primogenitus*? Where (as I objected before) the word *Primogenitus*, signifying the First Born, seemeth to imply, that some yonger Sonne was borne by Mary after; and consequently, that she vowed not perpetuall Chastity.

Mariadulus.

Touching this your latter
doubt,

doubt, I say first, that Epiphanius
(Heres. 78.) auoydeth it in an-
swering, that he denyeth, That
Christ was called *Primogenitus*
Mariæ, The First-borne of Mary;
for the Euangelist sayth not,
Donce peperit filium, primogenitum
suum; but sayth, *Filium suum,*
Primogenitum, signifying there-
by, that he was the Sonne of the
B. Virgin Mary, but withall the
first begotten Sonne of God, se-
ing accordingly, we thus read:
(Colos. 1.) *Ipsē namque est Primo-*
genitum omnis Creaturæ: He (to
wit Christ) was the first borne of
all Creatures.

Now if this Answer shall
not seeme satisfactory to you,
then heare what S. Ierome (adver-
sus Iovinianum.) writeth of this
point: He sayth, That Christ is
called *Primogenitus Mariæ*, the
first begotten of Mary, not because

he brought forth any other Sonne
after him; but because before him
he brought forth no other Sonne:
For it is the phrase of the Scrip-
ture, that those, who are *Unigeniti*, only begotten, are called,
Primogeniti, the first begotten. And
the reason of this appellation is,
because he who is *Unigenitus*, is
necessarily before all others,
that is, no other Sonne before
him was begotten, and therefore
he is *Primogenitus*. And accord-
ing to this acceptance of the
word, *Primogenitus*, we read
that God calleth the People of
Israel (*Exod. 4.*) *Primogenitus*
sumus, when as God then had no
other. In like sort, God is said to
have stricken *omnia Primogeni-
ta terre Egypti* (*Exod. c. 12.*)
among whom (no doubt) there
were some *Unigeniti*. And *S. Paul*
(*Hebr. c. 6.*) calleth *Christ*, *Pri-
mogeni-*

unigenitum Dei, the first begotten of God, for, the Only-begotten of God.

And that you shall perceave (*Mariamistin*) that my Answer irreplably takech away the force of your Argumēt drawne from that passage, *Non cognosce virum, donec peperit filium suum Unigenitum.* (Luc. 1.) I do maintayne; that the B. Virgin (before the salutation of the Angell to her) had vowed perpetual Virginity. That she had so vowed, I proue from her Answer to the Angell. For when the Angell had said to her: *Ece concipies, & paries filium: Bebeas thou shalt conceive, and bring forth a Sonne;* The Virgin thus answered: *Quomodo fiat istud, quoniam virum non cognosco?* how can this be, seeing I know not Man? Where the word, I know not, doth not

signify

signify the act it selfe (as then)
of knowing Man ; since it is
not to be doubted, but that the
Blessed Virgin, when she gaue this
answere, did not know any Man:
but it signifieth only a custome
of not knowing Man ; As when
one hauing a loathing to some
particular meates , sayth ; *I eate*
not such, or such meates, he meanes
not hereby, that he eateth not
them at that tyme , as he then
speaketh ; but he meaneth , that
he is not accustomed to eate of
such meats at all. Thus we fynd
the Disciples of *Iohn* to say:
(*Math. c. 9.*) *Why do we, and the*
Pharisees fast, and thy Disciples fast
not? That is , why are we accu-
stomed to fast, and thy Disciples
are not accustomed to fast?

Neither doth this word, *Cog-
nosco*, in the former Answer of
the *Virgin* , signify only a cu-

stome

some of not doing a thing; but
a custome ioyned with a kind
of Impotency; As if our Lady
should haue said, *How can this
be, seing I am neither accustomed to
know Man, nor can know Man.*
This is euident, for if only the
custome had beene signified in
the foresaid Words, the *Angell*
might presently haue replied,
Yet, know now Man, and thou
shalt conceaue him whom I said
thou shalt conceaue. Thus we
proue, that in our Lady there
was an impotency of not know-
ing Man. This Impotency was
not *naturall*, through any de-
fect of her body, since at that
tyme, she was for yeares maria-
geable, and was really married: It
was therefore a *morall Impotency*
in her, by the which *morall impo-*
potency a Man is said, that he
cannot do that, the which it is

not

not lawfull for him to do. Now
every such morall Impotency is
occasioned, either through the
force of some Law, or precept,
or els of Religion of some pre-
cedent Vow made. But this
morall Impotency in the B. Virgine
could not procede from any
Law or Precept, since there was
no Law or Precept, prohibiting
her to accompany her Husband
therefore it cleerely followeth
that in her Answer to the An-
gell, was signified a morall Impo-
tency in her, proceeding from
her former Vow of perpetual
Chastity and Virginitie. And ac-
cording to this deliuered by
us, we fynd many of the Fa-
thers to teach, that our Blessed
Lady had made a religious vow
of Perpetuall Virginitie, before
the Angell came to her, To wit,
Gregory Nyssene, i Orat. de San-

tiß. Christi Natiuitate.) S. Austin,
lib. de sancta Virginitat. c. 4.)
S. Bede (in Homil. in illa verba:
Massus est Angelus.) S. Bernard,
(in Serm. in illa verba Apocryp.
12. Signum magnum apparuit.)
S. Anselme, (lib. de Excellent. B.
Virg. c. 4.) Rupertus, (1. 2. Com-
ment. in Cant.) and others. Yea it
is most credible, that she made
the Vow of Virginitie, rather be-
fore, then after she was espou-
sed to Ioseph, since the mynd of
a godly and zealous Christian
wold haue a horrour to thinke,
that the B. Virgin should expose
her Body at any tyme, to the
danger of being corrupted and
defiled, the which she had done,
if she had not obliged herselfe
afore by Vow, to the contrary.

Mariamaffix.

How soeuer it may be thought,
that Mary vowed Virginitie; yet I

cannot be perſuaded, that her
 Vow was made, before ſhe was
 eſpowed to Joſeph: for then how
 do you auoyd the Reason of M.
 Caluin (in his Harmonia.) alled-
 ged againſt this your Opinion,
 ſaying: *Non ſuit paſſura Virgo &c.*
The Virgin did not ſuffer herſelfe to
be married to Joſeph, thereby to de-
cease him: And certainly it would
haue bene a perſidy in her, deſer-
uing great reprehension, if ſhe ſhould
thus contemne the duty of Mar-
riage; and this without euen
mocking of God. Thus doth Caluin
 write heereof, to whoſe graue
 iudgment I muſt fully ſubſcribe.

Mariadulus.

Animalis Homo non percipit ea,
que ſunt ſpiritus Dei. (1. Cor. 2.)
 as I ſaid before: Your conceyt
 here (*Mariadulus*) is euer carnal
 & ſenſuall; And therefore both
 Caluin, and you, are greatly de-

ceaued,

ceaued,

creased, who do thinke, that all
those do contemne and wrong
the state of Matrimony, who do
not vse the act, or duty of Ma-
riage. For whereas *S. Paul* cal-
leth Marriage, Holy (1. Cor. 7.)
yet withall he thought it con-
uenient, that Man and Wyfe
should abstayne from mutuall
rendring the due of Marriage,
for the more exercise of Prayer,
yet will you say, that the Apo-
stle in this his admonition, con-
temned Marriage. Therefore
the B. Virgin did not contemne
the due of Marriage; but, did
make choyce of the better part,
which should not be taken from
Her. (Luc. 10.) Neither did she
decease her Husband *S. Ioseph*,
whome she afore the marriage
had acquainted with her Vow;
And he giuing full allowance
thereof, did after cōspouse her. It

is lawfull for an impotent Man
in body, to marry a woman, ac-
quainting her before the Mar-
riage with his impotency, and
the allowing thereof, even as our
Adversaries do grant; There-
fore shall it not be lawfull for a
Woman, making a solemne vow
of Perpetuall Virginity for Re-
ligion, to marry a man, he know-
ing thereof before, and consen-
ting thereto? To conclude, it is
lawfull for both the Parties ma-
ried presently thereupon with-
out consummation of Marriage,
with mutuall consente to ab-
staine for ever from the use or
duty of Mariage; And shall it
then not be lawfull (with the
same condition before Mariage)
to contract Maslinomy? Thus
touching the Bishops her
vowing of perpetuall Virginity.
But pursue further (*Maslin*

maſſix) to ſome other diſcourſe.

Mariamaffix.

I ſee (*Mariadalar*) you are a great Advocate of *Mary*, pleading her Cauſe to the fullſt, by your conferring ſeueraſſ Texts of Scripture for your Purpoſe. But be it ſo. Belike, you expect a good Fee from her for your Paynes. But what ſay you to that Place, where *Chriſt* calleth *Mary*, by the reſpectleſſe name only of *Woman*; not ſo much as there intimating her to be his *Mother*? You ſee, he was far from aſcribing vnto her thoſe high ſwelling Titles of prayſe, which you Papifts do daily attribute vnto her.

Mariadalar.

It ſeemes (*Mariamaffix*) you will leaue no corner vnſearched againſt our B. Lady. Where you ſtyle me, Her *Advocate*, I will

not assume that Title to me, as being most vnworthy thereof: Only I acknowledge my selfe to be her poore Vassall, and Seruant; hoping, that out of her owne most pitifull commiseration, she will vouchsafe me her help, by her intercession to her deare Sonne at all tymes, but especially in the last hower of my dissolution of Body. Now to the place by you alledged (*John 2.*) The occasion of *Christ* speaking these Words, *Quid mihi & tibi mulier? What is it to me and thee, Woman? my hower commeth not yet,* was, that at a Marriage in *Cana* (wherat *Christ* and his *B. Mother* were present) there was want of wyne; thereupon the *B. Virgin* aduertizing *Christ* thereof, vertyually desired him to procure some Wyne by way of Miracle; To which implicite request

request of hers, Christ vttered the former Words, *Quid mihi & tibi mulier? Nondum venit hora mea.* Which words, though perhaps in a sinister construction, might carry some shew of his reprehending the B. Virgin; yet Christ did not at all reprehend her therein. Therefore the common Opinion of Origen, (in *Græca Catena.*) of Austin, (1. de *fide & Symb.* c. 4.) of Gregory (1. 8. *Regist.* c. 42.) of Gaudentius (in *tract.* 9. de *sektionib. Euangel.*) of S. Bede (in *Comment. huius loci.*) and others, is, That Christ as God did speake these former Words to his Mother; because in respect only, as he was God, he did worke Miracles; And therefore he would perhaps vnder a little shew of some reprehension, make manifest, that he, not as Man (that is, as he is the Sonne,

of a Woman) but as God, was to worke Miracles; in which respect as having no necessary intercourse with his Mother, he might well say, *Quid mihi & tibi Mater?* Yet from hence it doth not follow, that he had no respect of his Mother in working that Miracle; for he then had, & even to this day hath, seeing it is certaine, that he not only worked a Miracle then, touching Wync, but also worketh daily Miracles at her impetration and Prayers; but this as God, not as Man; in respect of Charity, not of humane Affection. And therefore it more clearly appeareth, why Christ did call the Virgin Mary in this place, not Mother, but Woman; To wit, thereby to take away all suspition of working Miracles, as Man, out of a humane affection, but as God.

Now

Now, to that which Christ
said vpon the Crosse (Iohn. 19.)
Mulier, ecce filius tuus: Woman,
behold thy Sonne (which place
I much wonder not to be pro-
duced by you (*Mariamastix*)
being so luxuriant in your alle-
gations against the B. Virgin;) I
do answere, that Christ called her
Woman, not Mother, to intimate
that she was as a Widdow, for-
saken of the whole World: or
as some others do thinke, He
forbare to call her Mother at
that instant, in that he would
not increase her griefe and do-
lour, by vsing the affectionate
& sweet Name of a Mother.
Thus far of Christ calling the
Blessed Virgin, by the name of
Woman, not Mother.

Mariamadulax.

Well, *Mariadulax*, I see no
Truth is so illustrious & cleare,

but, for the tyme till more precise examination be made, you will ouercloude it with a mist of sophisticated, and subtile Evasions, as appeareth by your answers to all my former demonstrations, Therefore seeing the day is far spent, it is high tyme to impose an end to this our disputation. What either of vs haue effected heerein, I leaue to the Indifferency of these worthy Auditours. Only before I end, I will close your Mouth with one Argument, which without accession of any other, is able to prostrate and lay leuell to the ground the whole *Systeme* of all your former large discourse, touching the Veneration and Worship given by you Papists to *Mary*. So one impetuous blast of Wynd ouerturnes in a Moment, what was long a

fore in working.

My Argument is this. This your Paradox, concerning the Honour done by you to *Mary*, is borrowed from certaine ancient Heretikes, called *Collyridians*: which *Collyridians* worshipped *Mary*, as *Epiphanius* (an Orthodoxall Father) relateth (*her. 79.*) and therein reprehendeth them; registring them for such their so doing, in the Catalogue of Hereticks. It is held a blemish for a Christian to be descended from a Jew, whose Religion was once sacred and holy; What Eternall reproach then is it to be proleminated in Fayth, Beliefe, and in the practise thereof, from the loynes of the ancient Stigmaticall Hereticks, whose Religion therein was neuer true? What playster can you (*Mariadulists*) apply to this

O s

your

your wound, given you? Will
 you perseuer in giuing worship
 to *Mary*? Acknowledge then the
 old Hereticks *Caltyridians*, for
 your first Instructors therein.
 Will you disclayme from them,
 as from your Grand-masters?
 Disclayme then from this your
 Heresy, first dogmatized by
 them. Extricate your selfe (if
 you can) out of this Labyrinth.

Mariadelaus.

Good *Mariamaglix*, touching
 the force of this our disputa-
 tion, we must leaue it to the Cen-
 sure of these Graue Men on
 both sydes, being the Hearers
 thereof. It is not in your power
 or mine, to command their Iudg-
 ments: The strength of our Ar-
 guments and Authorities, se-
 conded with the Grace of God,
 must only accomplish that.

This I must tell you before we

depart,

depart, that throughout the whole Progreſſe of this our diſcourſe, you haue bene very lauiſhing in the diſgraces of the B. Virgin (God forgive your ſin therein) your launcing tongue ſtriking ouer deep into her Reputation and Honour; when ſurely it had bene your duty (ſo far forth, as you could) to eſtimize her in Prayſes, who brought him forth, who was from all Eternity: *In Principio erat Verbum, & Verbum erat apud Deum. Ioan. 1.*

Now touching your Argument, drawne from the Example of the Heretike Galatians (ſo much by you prized) take notice hereby, that we Catholike cannot brooke to haue any aſſociation with the ſaid ancient Heretike, or any others. This goodly Argument of yours was firſt objected by Dauid Sautiffe,

whose words are these; (in his
challenges p. 1310) The Collyridians
 are condemned, for worshipping the
 Virgin Mary; from whose pen, it
 seemes you borrow this Obie-
 ction. Now for the tryall, how
 the Heresy of the Collyridians can
 be applyed to the Catholiks, let
 vs recur to Epiphanius his owne
 Words, and then I hope, your
 Checkes (*Mariamastix*) will
 witnesse your dislike of your
 foresaid Brothers proceeding
 therein. Epiphanius speaking of
 these Heretikes thus writeth:
 (*heres.* 79.) *Hi, qui hoc docent,*
qui sunt preterquam Mulieres? Who
 are they, that teach this, but only
 Women? Thus this Sect consisted
 only of Women, who professed
 the same.

Againe, Epiphanius in the same
 place thus further discourseth
 thereof: *Collyridianorum et*

males & c. panem proponunt, &
offerunt in nomine Mariae. They a-
dorning a square table, did set bread
thereon, and offer it vp, in the name
of Mary; as though she were a
God, and Woman-Priest. And
therefore Epiphanius in dislike
hereof thus further sayth: Deo ab
eterno nulla Mulier sacrificauit.
Never did any Woman sacrifice vn-
to God. And yet more: Neque
Deus est Maria, & nemo in nomine
eius offert. Neither is Mary a God,
and let no man offer, or sacrifice in
her Name; And yet Epiphanius
there sayth, Maria est Sancta, &
Honorata. Now what doth this
Example concerne vs? Are the
Women among vs Priests, or do
they offer vp Sacrifice? Or do
any of vs Catholiks sacrifice to
B. Mary, or repute her a God, or
Godlike? So importunately &
improperly is the Heresy of the

Collyvidians ascribed, by your
selfe and Dr. Satchell, vnto the
Catholike.

Thus far hereof. And indeed
(*Marianastix*) to speake plainly,
most certaine it is, that not any
Arguments heretofore by you
alledged, against the Honour of
the immaculate Mother of God, are
able to winne ground vpon the
iudgment of any man either of
learning or piety. But that the
forces of them do (for the most
part) encoyle back to your grea-
ter disadvantage, and larger in-
crease (at least in our eyes) of her
Honour. For haue you not of-
ten obserued (*Marianastix*) how
the impetuous waues of the Sea
tending towards a Rock, and
threatning with their Violence
euen to reare it in peeces; and
yet the euent is, that their owne
forces are broken vpon the same

Rock, and so they finally loose
 their strength, and vanish to no-
 thing? The *Queen of Heaven* is
 a spirituall Rock, against which
 you and other Sectaries in these
 our stormy and rugged dayes,
 do labour to beate with the
 streame of your *Philippicks*, and
Satyrs, as with so many flouds
 or inundations: And yet in the
 close of all, the vigour of this
 your & their malignity is wholly
 crushed vpon this *Colossial Rock*,
 so this course becoming most
 displeasing to God, and exas-
 perating to your owne Soules, and the
Sacred Virgin, as betrampling vpon
 your unworthy molitions
 and attempts, doth thereby more
 and more, shew herselfe to be
Marys Triumphant.

Marianallix.

I grant, I was partly mistaken
 in this of the *Colossial*, and

lying

lying therein vpon the affiāce of
the aforesaid Doctour. Ne-
uerthelesse there is great dispari-
ty betweene your Iudgment &
myne; for I rest acertayned, that
the Arguments by me drawne
out, do wholly ouerthrow the
Honour, giuen by you Papists,
to *Mary*; since they haue not re-
ceaued any satisfying and irre-
plyable Answeres, or Solutions
from you. And therefore con-
cerning my selfe, I would haue
you and all this Company, to
rest assured, that all the Autho-
rities and other Reasons by you
insisted vpon, are not able to
beate me of my former Station
of Faith. No. The fort of Truth
is inexpugnable. But now (*Ma-
riadulor*) since I see my owne
Arguments haue no Influence
ouer you, nor yours ouer me; &
seeing that the Night drawes on,

I, and the Company brought with me do giue you our last farewell. So we will part friends to one anothers Soule; but Adversaries to one anothers Fayth and Religion.

Mariadulat.

I much grieue, that you are resolu'd (with such a strong bent of Will) to continue in this your peruerſity of Iudgment, (pardon me, for I can call it no better) againſt Her, who gaue life to him, who firſt gaue life to vs all. And I will pray to Almighty (God in whoſe hands eeh Mans hart is) yea euen to Her whom you ſo much maligne, to mediate to her Bleſſed Sonne, for the mollifying and ſuppleing of this your ſtony-hart againſt her, that it may become *cor carnis.* (*Exch. c. ii.*) And ſo, I will pray for your ſoull

Salua-

Saluation; and with this I bid
you, & your Worthy Compa-
ny *Adieu*.

Mariamastix.

I thanke you for your chari-
table Intention towards me,
though I confesse I put small
Confidence in your Prayers. But
howsoever, once more I take
my leaue of you.

Mariadulus.

Farewell *Mariamastix*, with all
your Associates, and Followers
heere present.

Well now, my *Catholike Audi-
tours*, & *Friends*, *Mariamastix*
(you see) with his Company
hath left vs. What hath beene
our Disputation, touching my
endeavour to rescue and free (so
far as in me lyeth) the Maiesty
and Honour of the B. *Virgie*,
from the slanderous calumnies
and deprauations of her Ene-

myes,

myes, you haue (I hope to y our
profit) heard. You may (if you
will) draw a wholesome lesson
from the deportment & cariage
of *Mariam affix*; My meaning is,
you may learne thereby, that
a Man once reflecting the autho-
rity of Gods Vniuersal Church,
how ready he is to precipitate &
cast himselfe headlong into the
Abyssall, and bottomlesse gulfe
of Errours & Blasphemies. For
do you not obserue, how diuers
Sectaries of this Age (I meane,
the fiery Puritanes) do even
with vnited forces, and a ioynt
consent, labour to obliterate &
blot out the chiefe Prints and
Memorials of Christian Reli-
gion? For Her, who brought
Christ first Into the World for
Mans Redemption, they cannot
brooke; spurning at her Ho-
nour, with most vachristian In-

uectiues;

negatives; And that, by the which, & by a preordayned Instrument of God, Christ last left the World (I meane, the Holy Crosse, vpon which our Sauiour shed his most precious bloud for mans Saluation) they contemne as superstitious and Idolatrous. Thus you see, how they act the Prologue and Epilogue of Mans Redemption. And thus much for an Admonition to your selues.

¶ But now, to turne my thoughts, and words to thee (most Holy Mary) and to vnmaske my selfe of my assumed, Title, or Name of *Mariadale* (thogh I euer hope to remayne to thee a true *Mariadale*: and to speake in my owne Person, the Authour of this short Treatise: Thou, who art the Mother of God, so begetting thy Creatour: Genesisti

(Naturā

(*Natura mirante*) tuum sanctum
Genitorem : (in offic. B. Virg.)
Thou, who art the Honour and glo-
ry of thy Sex; Who confoundest the
Works of Envy: Thou, who art Beau-
ty it selfe, both in Soule and body:
Pulchra es amica mea, & Macula
non est in te. (*Cant. 4.*) Thou, who
with thy Sonne, didst prevent, and
hasten the tyme of thy fruition of
Heaven; He by his *Ascension*, thou
by thy *Assumption*: Thou, at whose
impetration and prayers, the faste-
ned knot of Nature (for the good
of believing soules) is untied, thy
Sonne by thy sollicitation working
most astonishng Miracles in that
kind. Finally, thou who art the
Ladder of clyming up to Paradise,
and the Advocate of all humble,
supplicating Clieuts: Vouchsafe
(most gracious Lady) to lend thy
cares to me, thy poore servant: Be
thou unto me the Morning Star,

vibring

undering the nere approach of my
 Celestiall Sinner. Prorare, that of
 that mayne Ocean of Gods Mercy,
 one small riuolet, or streame may
 runne towards me, for the washing
 away the ordure of all my iniqui-
 tities, during the whole Course of
 my wicked life.

Intercede to our Mercifull Pa-
 ter of Heauen, in all synes, and in
 all my necessities, with thy all ob-
 layning Prayers; but especially in
 my greauest Extremity & Agony,
 in my last sickness, (I mean) when
 I shall be gasping, and fighting
 for breath; and when the Diuill is
 well accustomed to trouble the poor
 languishing soules of a dying Man.
 Then O thou most holy and pi-
 ous Virgin say to him in my be-
 halfe: Adam, thou sinner, stand, and
 thou Ghostly Enemy; thou shalt
 not endanger him in this his dying
 state, with thy wiles & Tempta-

sions; Neither shalt thou force him
to fluctuate, or waver in Faith,
Hope, or Charity; He doth anchor
himselfe firmly upon my Sonnes
Death & Passion. I have retained
him into my Patronage, and will
become a suppliant to my Sonne, even
untill the last minute of his dissolu-
tion; that his Soule, after it is once
disuited of its flesh, may presently
enjoy the most comfortable & ines-
cable Vision of the Blessed Trinity, for
all Eternity. To which words, I poore
Wretch, burdened with an old, weak
& languishing Body (but more bur-
dened with the heavy weight of my
innumerable offences) do most hum-
bly, penitently, & with all due pro-
stration of Soule and Body, beseech
thee (Mother of God) even by the
most bitter Passion, and Effusion of
the precious Blood of thy Deare
Sonne Iesus Christ, to say. Amen.

*Laus Deo, & B. Virgini
Mariae.*

FINIS.

24 MA 59

